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TRAINING PREACHERS IN THE SEMINARY.

TWO articles signed "Censor," which have recently appeared in the REVIEW, direct attention to an important and very difficult element in the work of the higher seminary—the training of the preacher. If I venture to offer here some suggestions on the same subject, it is because I am aware that there are earnest efforts being made in various quarters to solve the troublesome problem involved in the attempt to make efficient preachers out of our candidates for the Holy Ministry. As the most practical way of stating my views, I shall briefly set forth a plan which has been in operation for some years back in one of our seminaries, and, if I may judge from personal observations, with encouraging success. Before outlining the method of teaching eloquence, to which I refer here, I would recall some general principles in regard to the subject.

It need hardly be asserted that no system will make preachers out of our students, unless the professor himself takes personal interest in carrying it into execution; and, in order to do this, he must be animated by a certain amount of enthusiasm, and be capable of inspiring his students with a like enthusiasm. He must, moreover, have that kind of genius which has been defined as "an infinite capacity for taking pains." Given the proper ambition in the student, and the necessary enthusiasm and persistence in the professor, there is no reason why the least promising candidate for the priesthood should not attain the power of being a sufficiently attractive speaker, provided a requisite amount of time be devoted to his preparation.

Although it is not essential that a teacher of the art of preaching be an eloquent speaker himself, he will succeed much more easily if he be himself a good preacher. What is, however, of real importance is this, that he have a love for his work of making eloquent priests; that he have a tactful appreciation of his duties; that he be a close student of human nature, the powers and limitations of the individual, and a critic who recognizes defects, whether natural or acquired, and is determined to find ways and means of correcting them.

One of the principal reasons why sacred eloquence has not been more successfully taught in our seminaries is probably the fact that the students have not been impressed with the importance of the subject. The average student has, as far my observation goes, been allowed to look on the preaching class as too many students look on the class of plain chant, as a good thing in itself, but not essential in the training of the priest. And the professor of eloquence, as well as the professor of plain chant, will never succeed as they should succeed, until these branches are recognized as of equal importance with liturgy and moral theology when there is question of passing on the fitness or unfitness of candidates for Holy Orders. Let the students understand that no man will be called to orders who has not, during his seminary career, made decidedly conscientious efforts to become as good a preacher and as good a singer as his natural powers will enable him to be. Thus both these branches would be raised to a position of importance in the curriculum of studies which has seldom been accorded to them, but which they certainly deserve. The writer has witnessed the results of this rule where it had been enforced for some time, and had produced most gratifying results. And it is a noteworthy fact that these efforts to become better preachers and better singers did not lessen the proficiency of the ordinands in their other studies of theology, or history, or Sacred Scripture, or canon law.

Every teacher must realize the gratification it affords him to assist an aspirant to the priesthood who is anxious to fit himself as perfectly as he can for the high and holy office of properly preaching the Word of God. If, on the other hand, the student writes his sermon merely as a matter of routine work, because

he is obliged to do it, and if he goes into the pulpit to preach as if he were going to his doom, little good fruit can be expected from the exercise.

The first step, therefore, toward attaining results from the teaching of sacred eloquence is an effort on the part of the professor, or of those in authority in the seminary, to stir up in the student a strong enthusiasm, a holy ambition to rise to the highest point that he is capable of reaching, in the great mission of preaching. The professor himself should, as has already been said, find means of stirring up this enthusiasm, using every effort to communicate to his class his own love for a noble presentation of the spoken Word of God.

In the seminary to which I refer there are two classes of sacred eloquence—one in English and one in German; separate attention being given to preaching in Polish. Each student of theology is obliged to preach twice during the scholastic year. His audience is the students under the supervision of the professor. Sometimes others are invited to be present; but this is not the rule.

Preparing the Sermon.

At the beginning of each scholastic year a list of subjects for sermons is posted on the bulletin board. Each class of theology is given its own set of subjects. To the beginners are assigned such topics as the feasts of the year, death, judgment, devotion to the Blessed Virgin, to the Souls in Purgatory, etc. For the more advanced students the subjects are made to accord with their studies in moral and dogmatic theology, and in Sacred Scripture. The candidates nearing ordination are required to write on Catholic education and such other subjects as the need and special circumstances of our social and missionary life suggest. No student is allowed to write on a subject which does not appear on the list, unless the professor of the sermon class gives his sanction.

When the student has chosen his subject and before he begins to write, he is required to sketch a plan or synopsis of his sermon, with divisions and subdivisions of the subject. The plan is presented to the professor, who approves, or rejects, or changes

it. This is done in the student's presence, and the reasons are pointed out for whatever alterations may be made. Suggestions are then given the student both as to the sources of information he might consult, and the method of setting about his work, with such other indications as would be likely to prove helpful to him. The sketch of the sermon having thus been settled the student goes to work developing it, but without any particular attention or effort at style or that finished polish which is the final task before the delivery of the sermon. When this draft is finished the student brings it to the professor, and together they go carefully over it. Here indeed the work of the professor shows itself in the help which he affords his pupil by correcting and supplementing. Sometimes he will find it necessary to change the order of the parts, to cut out, condense; again it is necessary to examine critically the connection of thought from a logical or rhetorical point of view, to point out faulty expressions, to suggest fine shades of difference in the meaning of apparently synonymous words; in short, to attend to the hundred and one little things which taste, judgment, and experience suggest. The result is naturally a decided help to the student, who returns to his room a wiser man disposed to profit by the lessons received, and to write anew his sermon and prepare it for delivery. The finished copy he likewise submits to the professor, who usually takes occasion immediately after the delivery of the sermon to call attention to defects in the composition, if still there be any.

Delivering the Sermon.

The advanced students are required to announce the feasts and devotions of the coming week, and to read the Epistle and Gospel before beginning to preach. Each writes the announcements and submits them to the professor beforehand. Half an hour before the time of preaching, professor and pupil meet in the chapel for a rehearsal. The announcements are made by the student, the Epistle and Gospel are read, and a part of the sermon is gone over. Standing posture, position of hands and feet and head, tone and inflection of voice, emphasis, gesture, and various other phases of expression are dealt with during this meeting

between professor and pupil alone. The great aim is to get a proper focus on the individual's natural gifts for speaking, and then to endeavor to lift him up toward the highest level which he can reach in the scale of oratory.

At the given time the bell rings, and the audience files in to listen to the sermon. The student who preaches wears a surplice. The directions he has just received during the preliminary practice have taught him something about the sound of his own voice, and given him an idea of how to stand before an audience, all of which is apt to give him a certain ease and confidence which he would not otherwise have had. Hence he is prepared to do something like justice to himself in the delivery of his sermon. The preacher is allowed to proceed without interruption to the close, when the professor makes his criticism, favorable or otherwise, especially upon the delivery. On these occasions the professor finds opportunity to supplement his directions on sermon writing given in the class. The public delivery of the sermon before the students is a serious affair, and calls for great attention and critical notice on the part of the students themselves.

The Homily Classes.

Besides the regular sermon class, we have every Monday, during the first two years of theology, what is called the Homily Classes—one in English and the other in German. In these classes the students are required to outline sketches or plans of short discourses, one regularly on the Gospel of the previous Sunday, or on some subject assigned. The sketches are expected to contain about three hundred words, including introduction and conclusion. The subject is divided usually into three points, the sub-headings of each point being merely indicated, without any development. These homilies are prepared for the class, and the professor takes them to his room for examination. During the class hour (three-quarters of an hour) the students are exercised in careful reading of the Epistles and Gospels. This practice, which is kept up for a greater part of the year, proves to be very interesting and profitable; for the reading is made the occasion of reflections upon the correct sense of the words; and it not

infrequently happens that the entire class time is taken up with the consideration of a single passage or sentence of the Sacred Text, in order to determine the proper manner of its expression. One great benefit of this exercise of finding what may be called *the best expression* for a simple and familiar passage, lies in the fact that the student is made aware that he must take pains carefully to prepare for the public reading of the Epistle and Gospel.

Another exercise of the homily class is to require from the student an oral expression of what he has written. As he has before him merely the outline or order of thought, without the developed forms of speech required to properly clothe it, he is thus gradually led to the practice of *ex tempore* speaking.

Lessons in Elocution.

Our students have had, at different times, the advantage of courses of training by different professional elocutionists of recognized ability; but the results have been far from satisfactory. In stating this fact, the writer has no intention to depreciate elocutionary training for seminarians. On the contrary, he is convinced of its importance; but he has yet to meet the professional elocutionist who, in an hour's instruction to a class of a hundred students, once or twice a week, has succeeded in creating perceptible improvement in them. No doubt the causes of failure are in most cases attributable to the students rather than to the professor. After the first lesson or two, when the novelty of elocutionary instruction has died away, the interest of the students usually vanishes with it; they fail to practise outside class the exercises prescribed, and during the lessons themselves they follow them only mechanically. In the face of such conditions the best efforts of the master fail to produce the desired results. If the students had the time, and the seminary could afford to employ an elocutionist who would give semi-weekly or tri-weekly lessons to individual students, or to small bands of students, there is no doubt but that good would be accomplished.

For some years past our professor of sacred eloquence has been giving weekly class drills in elocution to the students. It is no exaggeration to say that the results are at least as satisfactory as when we employed the services of a high-priced elocutionist.

The tragic style of declamation and practice of stage attitudes, which characterized the methods of the professional instructors, are set aside, and the class work is all along lines which tend to develop the preacher rather than the actor. The elocution class is but an adjunct of the sermon class, and its efficiency is measured by the help it lends to the former. In the individual instruction given to the preacher, especially during the rehearsals for the delivery of his sermon, the lessons of the elocution class are emphasized and reduced to practice.

It would be claiming too much to assert that the régime here described has succeeded in turning out what are called great preachers; but it is simply stating the truth to say that the percentage of respectable preachers has increased under it, and that the number of poor preachers has been greatly decreased thereby. The system is valuable in proportion to the care with which it is carried out, which means long and hard labor by professor and student.

Obstacles to Success.

When students enter the seminary capable, as might be expected, of rightly using their mother tongue, the task of making them preachers, as far as their natural gifts otherwise admit, is comparatively easy of accomplishment. For the others, who have a less satisfactory preparation, all the time that can be given to them in the seminary will be needed to correct their defects. A considerable percentage of those who enter the seminary are not sufficiently educated to write a passably good sermon. As a consequence, much of the professor's time is consumed in the attempt to overcome defects which should have been corrected in the classes of grammar or rhetoric. As a rule the defects in delivery are more numerous and harder to correct than those of composition. Habits of slovenly articulation and erroneous pronunciation—habits grown into second nature—have to be overcome, and this can be done only by long and persistent drilling. The students are not mere boys when they come to the seminary. Their vocal organs are frequently hardened in false moulds, and their sense of hearing is vitiated by listening to wrong sounds. No matter how good the will or how great the ambition for im-

provement, there are some young men who are totally unable to recognize their own errors of pronunciation and modulation, even after these have been pointed out to them again and again. Only one who has been engaged in this work can form any just idea of the labor and patience necessary to correct these evils.

Many, very many of the faults of speech which young men bring with them into the seminary are due to the habit of hasty reading and speaking. Indistinctness of utterance, slurring over small words, half pronouncing and mispronouncing, and similar defects which we notice in the grown man, may readily be traced to the rapid manner in which the boy was allowed to speak and read.

If the art of reading were properly taught in our parochial schools, the professor of eloquence in the seminary would be saved many an hour's labor and annoyance. Ninety-nine boys out of every hundred learning to read think that fast reading is good reading. To read with the greatest possible rapidity is the aim of every boy in the upper forms. Thus the proper expression of the sense is entirely lost sight of. As the eye becomes trained to run rapidly over the words, the tongue and vocal organs are taxed beyond their ability to articulate, and the result is necessarily a very defective utterance. This habit of rapid reading is carried out of the primary school and through the college, increasing in time, so that when he enters the seminary he finds that he has to begin all over again. To correct these defects the professor is obliged to send students back to exercises which properly belong to the kindergarten. The very elementary sounds of the language must be practised; syllables and words must be repeated, again and again, slowly and distinctly, until a new foundation of speech is laid, on which the edifice of expression may be reared. To remove this one fault lies with the parochial school. If our boys were properly taught how to read, our seminarians could readily be taught how to preach.

A SEMINARY PROFESSOR.

A MARYLAND MARRIAGE QUESTION: A. D. 1713.

SOME years ago, we first lighted upon a Case of Conscience, forwarded from Maryland about the year 1713, and now duly preserved in the archives of Stonyhurst College, England. Recently we found a second document in the same archives, treating of the same question and contemporary with the other paper, but not forwarded from Maryland. We were surprised that so interesting a literary relic of the olden times should have escaped notice and comment, when the other copies of American historical remains were sent over from these archives, about thirty years ago, and were largely given to the American public.[1]

A reason or two does occur, why the ancient paper should have been passed over by the very worthy Henry Foley, S.J., who has deserved so well in other respects of the English and American literary world. One is, that at least the first page of the Maryland missionary's case is well nigh undecipherable; and Brother Foley's eyesight failed him in his latter years. Then the huge folio sheets, to the extent of three pages and three lines, are written over in the minute characters of a missionary, who has not the luxury of much paper, nor probably of much postage, to spare. Again, the Latin style is tied up and knotted, so to speak, with the abbreviations, as well as the close syllogisms, of a strictly scholastic style. Finally, history, not theology, was the object of the quest for which the worthy Brother's services had been engaged; though some live points of history were passed over when this document was neglected.

The title could not have failed to be observed; for it is quite legible:

Quaestio

An Disparitas cultūs sit Impedimentū dirimens Matrimoniū in Marylandiā.

"An Inquiry, Whether difference of religion is an invalidating impediment of Matrimony in Maryland." And, on the blank part of the fourth page reserved for the address, the writer, who must

[1] Stonyhurst College Archives; documents chiefly from the fourth folio volume of the series called "Anglia A."

also be the author of the case, puts this superscription, which is sufficiently legible:

Quaestio

de

Disparitate Cultūs.

W. K.[2]

His hand, like his style, is enviable. To its distinctness we may refer the scant residue of legibility on the first page, in defiance of damp, wear and tear, goldbeater's skin, and, we fear, progressive deterioration. It was probably Dr. Oliver who applied the goldbeater's skin. But, like other remedies of former times for healing the complaints of manuscripts or curing the ills of mortal men, the nostrum has only aggravated the disease.

I.

To cull first the historical items in and around the missionary's paper, we may remark that, without a doubt, "W. K." is the Jesuit Father William Killick, or Wood, who went to Maryland in 1700, was professed at some date after 1705, and died there in 1720. The estimate formed of him by several English Provincials was substantially that his talents were of a very high order, and his success in studies had corresponded therewith; that, in matters of practical administration, his abilities improved with time, and his experience became considerable. He was considered to be qualified for teaching, for the missionary life, and for most positions in the Society, "so far," subjoined one Provincial, "as his health permits." This promising young man was a native of Surrey; his true name was Guillick or Killick, not Wood; and at the time of his writing this case, which we venture to place at about the year 1713, he was forty-two years of age. He did not live to see his fiftieth year. For the continual bad health with which he was afflicted, he seems to have entertained a particular grudge against quinine; nor did his family connection with the Jesuits' bark mollify his resentment. He says to his Provincial, Father De Sabran or Whitmore, writing on July 14,

[2] Stonyhurst MSS.; Anglia A, iv, No. 108, 1; ff. 224-5.

1710, that his indisposition of body is "almost continual; yet very seldom makes me bed-sick. 'Twas first in part occasion'd (as I think) by that ugly Jesuits powder, wh was given me, I suppose, too crude, in the last year I lived in y^r^ parts, for the cure of small ague. The cure was far worse than y^e^ disease."

No date appears anywhere in the case. He makes an allusion to the foundation of the colony as having taken place "about 80 years ago." The experimental knowledge, which he draws upon to develop his arguments about Maryland, does also imply that a sufficient length of time had passed over his head in that American mission. It is from this experience that he furnishes the historical items, which we shall record immediately.

In the meantime, we should pass a remark by way of introduction to the second paper, which we have found in the same archives upon the same question. It reproduces substantially Father Killick's argumentation, only amplified, reconstructed according to another writer's conception of the thesis, and illustrated with quotations, which seem to show that, unlike the Maryland missionary, the composer of this second paper is at home among his books. Abbreviations have been largely dispensed with; no pressure appears for economizing paper and space; and, were it not for a theological misconception which we find adopted in this second redaction from Father Killick's first production, we should have taken this paper to come from the pen of one of the General Revisors in Rome, or one of the theological professors, and to have been intended by the Father General for presentation to a Sacred Congregation, in eight carefully written and easily read quarto pages. This document is in a section of the Stonyhurst archives quite apart from the volume containing the well-known American documents; and it looks as if it were a later acquisition than the others.[3]

While all the facts that are of missionary import are second-hand on the part of this professor, and are lacking in the more vivid touches of the writer who has actual experience of Maryland, still there are just two slight phrases, on matter of fact, which he may have borrowed elsewhere. On the other hand, it

[3] Stonyhurst MSS., B. ii, 12; a 4to vol.; document 1; 8 pp.

is quite clear that the missionary was wanting in the resources of the home professor, and he must have been drawing on his memory and his notes for his learning. This was the most salient feature in his paper, when first we read it, how a missionary could produce such a thesis with such apparent facility, and with such conscious security. Now, on deciphering it more accurately, we find towards the close this statement: *Consulatur la Croix alibi; non enim habeo mecū ejus tomū de matrim° verba praecitata antea notaverā.* La Croix, *De Legibus*, is the author whom he uses most regularly. Others come in only incidentally—Laymann, Bellarmine, Tyrinus. On the whole, we are prone to infer that the missionary possessed in his head or in his notes quite a fund of canon law and theology.

II.

Such being the historical points relating to his person, we may state now the historical data which he has thought fit to use in treating his subject-matter. They are some social and economical conditions of Maryland, and we shall cite them at once.

He says that the difficulty, which he is proposing, arises from the presence in Maryland of many Negroes and Quakers. These being unbaptized are unbelievers; and the matrimonial impediment of *disparitas cultus* affects all marriages of Christians with them. In view of impracticable consequences, which Father Killick amplifies, he undertakes to show that such consequences have no right to exist at all; for the simple reason that the condition of unbelief or infidelity in the Negro and Quaker is not what was contemplated by the impediment, and, therefore, is not affected by the same. At most, the impediment should be only prohibitive. It should not be disabling, or, as the term is, "diriment."

The Negroes, he says while developing his first argument, "are in the hands of Christian masters, who are able and who mean to prevent them from blaspheming Christ." Nay, the Negroes themselves never venture on such a thing; but they are happy enough to believe in Christ and to receive baptism, especially when the prospect of marriage holds out an inducement (*p'sertim matrimonio invitante*). Secondly, as to the Quakers, they believe in Christ after their own fashion, and they worship

Him as much as the other Protestant Christians. Wherefore, if these unbelievers, improperly so called, had lived at the time when this impediment was introduced, whether as a precaution against perversion or as a mark of hatred for Judaism, no law or custom invalidating marriage among such persons would ever have come into vogue, any more than among the rest of the heretics (*inter reliquos haereticos*).

In the second argument he says of the Negroes: "These slaves are bought by merchants; and they are forced to cohabit with unmarried Christian Negroes." "They are rarely permitted to marry the slaves of other masters; and they are oftentimes bought for the purpose of being matched with unmarried Christians, whence the latter must marry these infidels, or else live in the continual and proximate occasion of sin." Here it is that the European paper introduces a statement which does not appear so expressed in the American one: *Nam coguntur ab heris eodem uti lecto* (*vel nullo*).

In his fourth argument Father Killick casts a glance back at the historical origin of Maryland. "You will say," he argues, "that this custom came into use as a law in Maryland also, from the very beginning of its settlement by Europeans. The answer to that is: It was never accepted by Protestants and Quakers, who make up more than nine-tenths of this Province. It was, indeed, brought into practice by a few priests, but through a mistaken notion and against their will. From the beginning (that is, about 80 years ago), there were few Negroes here, or Quakers. So there was never, or rarely, an occasion for bringing this custom into use." Here he writes "custom" as a correction over the word "law," which he erases; and he continues: "Afterwards, as time went on, the number of these classes increased; and then at last it was seen and felt what a vast difficulty attended the prevalence of this custom." Here again the second writer introduces a local item somewhat different. Instead of saying nine-tenths of the Province are Protestants and Quakers, he puts it thus: *vix vigesima pars est Catholica*, "hardly the one-twentieth part is Catholic."

In the first of the two appendices, which Father Killick adds, he inserts one further historical item, bearing on the condition of

religious life and intercourse. Speaking of the presumed ground on which such a law rests, that of apostasy resulting from these marriages, he denies that the presumption holds, either as to the fact of apostasy unto infidelity, or as to the danger. "In this Province you will scarcely find any apostasies of that kind. The law, then, is founded on the presumed danger of such apostasies. But neither is there such a danger among the Negroes, as was said before; nor among the Quakers is there danger of apostatizing to Judaism or paganism, but only to Quakerism, which falls in very much with Protestantism."

From these statements of fact concerning the life of the colony we pass on to the statements of right, and his arguments.

III.

The thesis is one which is based entirely upon the conditions of dire necessity. The missionary discountenances all such marriages with persons unbaptized. He would have them barred by an impediment; but a prohibitive and preventive one, not a diriment and destructive one. In the face of what he considers an impossible situation, he argues against enforcing a disabling law, which does disable, and yet does not prevent. It would be better to prevent, and not attempt to disable. Wherefore, he proceeds to the origin of this impediment; to its application and effects. And he calls for the substitution of a prohibitive impediment, which will at least ensure for such illicit marriages their intrinsic validity, and will not transform them into organized unions of sin.

His thesis begins in scholastic style with the opposite or affirmative opinion, and its proofs, as against his own. Then he follows with the negative opinion, and enlarges upon it.

"Arguments for the affirmative.

"First. For six hundred years and more there has come into force throughout Europe the custom of regarding as invalid the marriage of a believer with an unbeliever, who is not baptized. But that custom has the force of law. Therefore. Secondly. Laymann says here, that a marriage of this kind, even with a catechumen, is by ecclesiastical law null and void." This is inferred from the canon *Si Chrisma sit*, "That is, if the person, says

the Gloss, be *catechizata* [under instruction], it is not enough, unless both are initiated in the Sacrament of Baptism. So all the Doctors hold. Hence it appears that the statute or custom has passed into common law, which binds all and binds everywhere."

"For the negative.

"Argument the first. But let us premise that there are two kinds of infidels. One consists of those unbelievers, properly so-called, who deny Christ and blaspheme Him, as the Jews do, or else who deny the true God and worship idols, as do the pagans. The second sort consists of unbelievers, improperly so-named, people who profess belief in Christ and the Christian religion, and abhor idols; but who take baptism to be a thing useless (*baptismū velut inutilē recipiunt*); as in our days, are the Quakers and well-instructed Negroes, except that these latter do commonly desire baptism. It is with regard to infidels of this second class that our arguments run."

His first argument is to the effect, that, when the entire object for the sake of which a law came into being has itself ceased to be, then does the law no longer exist. Such is the case of this disabling impediment in Maryland. Therefore it does not exist in that community. The entire object of the law, he says, was to prevent the perversion of Christians, in consequence of their marrying Jews and Saracens. These people, and particularly the Jews, were inflamed with a hatred for Christianity, and they were scattered all over Europe. The Saracens, from the eighth century onwards, had overrun Spain, Sicily, and Italy. Hence a whole series of decrees were formulated against them, especially in Spain. He refers to the Councils of Toledo, third, fourth, etc. "It seems probable, too, that the aforesaid custom was introduced out of hatred for these peoples. In any case, it seems certain that it was only on account of Jews and Saracens the aforesaid impediment was brought in. For at that time there were scarcely any other unbelievers in Europe except Jews and Saracens. Of Quakers and Anabaptists the name had not yet been heard." This argument Father Killick then enforces with the local considerations given above, that the Negroes are not disposed to blaspheme Christ, quite otherwise; and that the Quakers are very much like Protestant Christians. Hence, had these two classes

been the only infidels existing at the time when the impediment was devised, it would never have been devised, any more than against heretics. Now, as against heretics, the Church never thought there was reason enough for making a law to invalidate marriage with them, if they believed in the Trinity. She passed no law disqualifying for matrimony, "although she did formulate one forbidding it; just what we, too, gladly accept, and believe to be useful;" *qualem nos et libenter amplectimur, et credimus eé utilé.*

But you will say, he resumes, that the total object or policy of such a law has not ceased in any part of the world. The legislators could have contemplated, at least as a secondary object, the ensuring for the contract of marriage its substance and effect as a Sacrament, since the law guarantees that it shall be entered into only between persons duly qualified by baptism, which is the door to all the other Sacraments. The missionary replies that this defence of the law is not conclusive. For it is probable that the Christian consort does receive the substance and effect of the Sacrament. "Secondly. The same difficulty recurs, at least as regards the effect, in any marriage betwixt a Catholic and a non-Catholic; and besides there is great hope, at all events, in regard of the Negroes, that the Sacrament will revive, on occasion of the other party entering the Church." Thirdly. Suppose that this were a partial cause for setting up the impediment; still, be it said, that it alone could never have been a sufficient cause as against the liberty of marriage, which is a subject-matter highly privileged. "Allowing, then, just for the sake of argument, that there was such a partial object, merely partial and not at all principal, still, as it would be far from sufficient to originate a law so odious to human liberty, in like manner, if there be no other reason along with it, this partial one alone cannot justify the continuance of the law as a whole. For the proportion of part to part is the same as that of the whole to the whole; to wit, as, when the whole final object disappears, the whole law becomes obsolete, so, when that final object survives only partially, then does the law, too, remain only partially (if it remains at all); that is to say, it survives so far as prohibitive, not so far as it is diriment."

IV.

The foregoing argument is treated at considerable length, occupying fully a third part of the entire document. His second line of reasoning leaves intact the presumption of a law or custom existing, and then proceeds against it as having no binding force in the social and political life of Maryland. To prove this, he says the law is useless; it is pernicious to the State; it is morally impossible for many to observe. Its uselessness comes into evidence as a corollary of the first argument; for want of a sufficient object or policy to justify it, the impediment falls into decay of itself. It is useless also on another account: that something less would be quite sufficient—a merely prohibitive law, and not a disqualifying one. As to its being pernicious, he proves that first with respect to the Quakers; for when one party becomes converted, there must be, as he conceives it, a separation between the parties, and a breaking-up of the family, even though children have been born—certainly, a most grievous result, if it were true. Secondly, he establishes the same point with respect to the Negroes, by considerations taken from their utter dependence and helplessness, as sketched above; being unable, on account of this impediment, to enter into marriage, they are placed in continual and proximate occasions of sin. If the law were merely prohibitive, the very difficulty of their situation would excuse them from its observance. Finally, as to the moral impossibility, he shows, with regard to a converted Quaker, that there are enormous difficulties, moral and legal, against separating from the unconverted consort, and marrying again; possibly, with a family already grown up about them; and there is little question of recommending the alternative course, that they live together like brother and sister. With the Negroes the case is hopeless, as well from their condition of slavery, as from the moral weakness of their character.

The third argument is merely a reinforcement or amplification of the second; that, from the foregoing, it appears the disabling impediment of *disparitas cultus* is at one and the same time useless, pernicious to the community, and morally impossible. Now any one of these heads would alone suffice to take off the obligation of the law. How much more when all go together?

The fourth and last argument of his main thesis is from Bellarmine and others. The impediment of *disparitas cultus* is sanctioned by no universal law, but has been superinduced by a custom acquiring the force of law. On the strength of this, Father Killick proceeds: A custom should not migrate from place to place; or, as the other paper expresses it, *non est ambulatoria de loco in locum.* It does not go on a travelling circuit from Europe to Maryland; especially when there is not the same, or an equivalent, reason for bringing it over; and the people of the other place do not want it.—Both papers quote the same passage of La Croix, n. 573.

Here he meets an objection that the impediment has always held in Maryland. He answers, as intimated before, with a kind of yes and no: that there was originally no occasion for making a stand against it, because there were no unbelievers, and so it came in by default. "It is certain that no legislators would ever have made the aforesaid law, nor would any people have ever introduced such a custom for this province in its present condition.

"In like manner if, at the beginning and as time went on, the question had been put to priest and Catholics: In case it were free for them to accept or reject such a custom [would they have it?], all of them, in view of the present situation of things, would have unanimously replied, that it was extremely prejudicial to this Province, and so should on no account be accepted. Now a custom (if there be any) that has been brought in by mistake (especially when it comes in among a few) (*inter paucos praesertim*), has no binding force, as La Croix says here, n. 573. The mistake then, when found out, is to be rectified. We might add, that, as many parts of Europe had no mind to receive the Council of Trent on the subject of clandestine marriages, so neither are we minded to accept this law or custom, whichever it be, and that for reasons much more cogent.

"Thus we can answer the arguments put forward on behalf of the Affirmative opinion [placed at the beginning]; to wit, that for this Province the total objective reason, or at all events far away the principal cause for the existence of this law, has ceased to be; and if any final use does remain, it does not remain to a degree sufficient, either for making or for keeping up a law so odious

to the liberty of marriage—nay, pernicious too, and morally impossible to observe.

"All that has been said may be confirmed by the authority of Father Tyrinus, and other doctors who agree with him on ch. 7, Ep. i. ad Cor. 5 : 12, where he says about the impediment of *disparitas cultus :* 'This impediment is very onerous and odious in many places ; wherefore some learned men (*viri quidam docti*) think that it may be circumscribed in its application to unbelievers properly so-called ; that is, to those who do not believe at all in Christ, but worship idols—as the Anabaptists of our day do not do. . . . And so the same persons are of opinion, with due submission to a better judgment, that these Anabaptists are to be regarded in the same light as the other heretics : that is to say, there is here no impediment invalidating or nullifying matrimony, but only one prohibiting it. I pass no judgment ; but I leave that question to scholastic [that is, dogmatic] professors.' So speaks Father Tyrinus. I subscribe to his opinion in all its parts, at least as far as this province is concerned ; and, like him, I defer to a better judgment."

However, from the foregoing this at least seems to follow : that, if married persons have acted in good faith, even with the aforesaid impediment, "they may continue, and are not to be separated. Because marriage contracted in good faith is in possession against an impediment that is dubious. That the impediment is dubious, to say the very least, seems to be made out by our arguments. See La Croix *de Matrimonio*, n. 302 (and elsewhere)." Then, after a quotation from that author, he makes the remark cited before : "Consult La Croix elsewhere, for I have not with me his tome on Matrimony ; the aforecited words I had noted previously." The tone of this parenthesis seems to be one of directions. If we had Killick's letter, that accompanied this paper, we might find his whole disquisition to be only what he considered the rough material for a finished thesis.

Then follow two appendices. The first contains a fifth argument upon the error of fact, as well with reference to the presumption of actual apostasies, as with regard to the danger of the same. We have mentioned this item of fact already. The second, consisting of three lines on his fourth and last page, states the

corollary, that from his second and third arguments it appears the law in question becomes, not merely negatively null, but positively contrary, [that is, impossible or illicit], as applied to the community of this Province; hence, by the common consent of theologians, it has no place. "See La Croix [de leg.] n. 865."

His other quotations from this author are: "hic. [de consuetudine], n. 573;" *de Matrimonio*, n. 302.

V.

The other writer takes this matter and puts it, with additional developments, quite in the form of an elaborate thesis, wherein nine preliminary observations clear away obscurities and explain the principles to be presumed; and then, in the light of them, prosecutes the inquiry with two main arguments.

The first of these is on the weight of authority, which it must be admitted is all in the affirmative sense, that the diriment impediment exists for the whole Church. So St. Thomas and the Doctors maintain, relying upon a passage in 1 Esdras, c. 10, and upon the third and fourth Councils of Toledo. The writer takes up both points, that of Esdras and that of the Spanish Councils, and he finds that neither affords a sufficient basis for such a traditional opinion. Nay, retorting the argument as based on those Councils, he reasons that the said decrees, if extended by the Church to be universal, were extended in the sense of the said Councils. But these made no diriment impediment of a general bearing, even for Spain. Therefore neither did the Church for the world.

Reproducing the authority of Tyrinus, as given in the former paper, he adds that of the well-known Irish Jesuit professor of Louvain, Father Archdekin, of Kilkenny, who, in tome II, p. iii, tract. 4, cap. 8 *de matrimonio*, reasons in this manner: "After saying that *disparitas cultus* is diversity of religion between a person baptized and another not baptized, and therefore marriage with [such as are baptized, that is] heretics is valid, though generally illicit, he adds: I think, however, that the marriage of a Catholic with an Anabaptist is null, if the party has not yet received baptism; where, by the term 'I think,' he seems to admit that both sides of the question are probable, and therefore that neither is certain, albeit one is more probable to him."

With this he advances to his second main argument, which is direct and positive on the question: "I answer secondly and chiefly, that *disparitas cultus* does not comprise absolutely all persons unbaptized; for instance, our African slaves (Negroes), Anabaptists, Quakers, or other unbelievers, if such there be, loosely so called. Note that, though most of the following proofs seem to cover the universal Church, still I would have them understood only as regards Maryland, for which they are more conclusive still." Here follow nine arguments in closely syllogistic style. They are drawn from the inconclusive reasoning on the other side; from the rights of liberty in matrimony, as strongly advocated by Urban VIII and Alexander VII, in favor of infidels (*vide* La Croix, tom. viii, a n° 42); from the solid probability of an opinion advanced by one or more grave authors, favoring the validity of matrimony, as outweighing the opinion of many, who impugn the said validity; from the presumption of right, always standing in favor of a marriage contract; from the moral impossibility attending the observance of such a disqualifying precept; from the total cessation of the object and meaning, which is a law's only justification for a community, and which gives way to a totally opposite purport (that of being impossible or illicit), and thereby nullifies a law even with respect to a private person; from the mistake in the presumptions of fact, as to perversions or their danger; from the necessary limitations to be placed to a custom, which must not be allowed to go promenading about the world (*non est ambulatoria*); finally, from the aggregate probabilities of all these arguments taken together.

His thesis closes with a "Corollary. What has been said proves this at least: That marriages between Catholics and Negroes, Anabaptists, Quakers, etc., people unbaptized in Maryland, have a solid probability of being valid; therefore they are not to be annulled, but rather to be maintained as valid. Yes, and at times they will be licit, as much so as with heretics who have received baptism; for, though these marriages are in general illicit, still in some circumstances they can be and are actually lawful. All which, however, I submit to the sense of the Church and a better judgment."

VI.

In one tenet of these two writers we fail to keep up with them. Both of them assume, and argue upon the assumption, that the marriage of two unbelievers is dissolved by the baptism of one of them, and that they must separate, even though a family has grown up around them. And the terms employed are so general, that no notice seems to be taken of those special circumstances which authorize a Christian party, according to St. Paul, to depart from the consort, and by contracting a new marriage to go liberated from the former one. Fr. Killick says, in his second argument, where he shows that the law is generally pernicious: "1. As to Quakers, when one party has received baptism. These people sometimes, after being joined in wedlock after their own manner, are converted to the faith. Now, if one party is converted, and the other unbaptized consort declines to do so, as happens at times, then, in virtue of this impediment, the party converted should be obliged to abandon that adulterous union," *stante hoc impedimento deberet pars conversa obligari ad separaōē a thoro isto adulterino; etiā post liberos genitos.* Then, enlarging upon the mischief of such a requirement, he says: "What obstacles hence, in the way of such people entering the Church, any one that reflects may see; but much more those, who have had experience of the situation." The other writer is clearly of the same mind. In his second answer, he says under the fifth argument: "If this impediment comprised all persons unbaptized, it would oblige many of them to that which is morally impossible, at least in Maryland Now no custom can oblige so. Therefore. The minor is evident from the Preliminary Observation, n° 8. The major is proved. For it is morally impossible that a Catholic or heretic converted to the faith should desert his wife unbaptized (and vice versa) in this Province, where such a marriage is held to be valid by the laws," etc. Here it is evident that they both regard the effect of a disqualifying or diriment impediment as reaching to the nullification of a matrimonial contract already perfect, although, it is true, a mere natural contract. But this is an oversight; for an impediment which invalidates by disqualifying the persons beforehand does not nullify by invalidating a good contract *ex post facto.* The doctrine of St. Paul shows the conditions on which the natural

contract may be annulled; and not independently of such conditions.[4]

As to the general history of this question, some points may be taken from the *Opus Theologicum* of Ballerini-Palmieri, Vol. VI; *de Matrimonio*, cap. iii, dub. 2, § 703, page 556.[5] This legal and diriment impediment having had its origin in a custom, Diana, Vericelli, Clericati[6] and, after them, Benedict XIV in the Constitution, *Singulari nobis*, of February 9, 1749, take occasion to relate, how several grave theologians, and Lessius among them, gave it as their opinion, in a consultation held in Rome, that, among the Chinese and Japanese, *disparitas cultus* was not a diriment impediment in those early beginnings of Christianity (*iis initiis conversionis*); and that, in such circumstances, the Bishops there could suspend the promulgation of the law. Benedict XIV adds that an end was put to the investigation by a decree, in consequence of which it was thought proper for the Holy See to confer faculties on the Vicars Apostolic, that they might dispense in the impediment of *disparitas cultus*, while Chinese and Japanese were beginning to accept the Catholic faith.[7]

[4] Father Dominic Palmieri, S.J., to whom we have submitted this matter, fails to suggest an explanation for such a turn in the argument of these two writers.

[5] Third edition.

[6] For the reference see *ibid.*

[7] In connection with this we may record, that Gregory XIII, by the letters apostolic, *Populis ac Nationibus*, Jan. 25, 1585, granted to the ordinary parish priests and to the Jesuit missionaries in Angola, Ethiopia, Brazil, and other Indian countries, the faculty "dispensandi cum quolibet conjuge, qui christianae Religioni nomen dare voluerit, ut novum matrimonium possit inire, omissa interpellatione prioris conjugis infidelis, dummodo constet, etiam summarie et extrajudicialiter, conjugem absentem moneri legitime non potuisse, aut monitum, suum consensum, intra tempus in monitione praefixum, non significasse; et matrimonia sic contracta, voluit et declaravit idem Pontifex esse omnino firma et valida, etiam si postea innotesceret priores conjuges infideles suam voluntatem juste impeditos declarare non potuisse, vel ad fidem tempore secundi matrimonii conversos jam fuisse." Such a faculty was to be used by Jesuit missionaries, according to the will and at the discretion of the General, by whom it was to be communicated, only where he thought fit. Benedict XIV, by the brief, *In Suprema*, Jan. 6, 1745, bestowed a similar privilege on the Apostolic Nunzios for the house of Neophytes in Venice.—For the above cited apostolic letters of Gregory XIII, and their bearing on the gravest of questions regarding the indissolubility of marriage, see Ballerini-Palmieri, Opus Theologicum, Vol. vi, § 444, pp. 349—340, Edit. 3a, under the heading: *Pontificis Potestas in Matrimonia Infidelium*. And of particular interest now to the American world is the important document on the

But, under Clement XIII, it was prescribed, in an Instruction issued to missionaries from the Sacred Congregation of the Inquisition, that if marriage had been contracted by Catholics and infidels without dispensation, then, on the receipt of the dispensation, *the consent was to be renewed.* Whence it appears that, at this later date, the impediment was held to be diriment.[8]

VII.

In this matter, the English and Maryland antecedents diverge considerably from those of what was called India, or the Indies in general. Thus, in the time of Campion and Parsons, England was not conceived to be in need of dispensations which regarded unbaptized infidels. In a list of faculties drawn up for Ireland, it was thought that the English faculties in Father Parsons' hands would do well. Then, in the formula common to priests, throughout Great Britain exclusive of Ireland, there is only a power of dispensing in the third and fourth degrees of consanguinity, simple or mixed. But, in those faculties which were reserved for Superiors, the second head gives power to dispense in all impediments of positive law, *in Matrimoniis contractis vel contrahendis, quae scilicet impediunt ad contrahendum, sed non contractum.*[9]

Such seems to have been the condition of this department of jurisdiction, when the first expedition started out for Maryland, in 1633. Then the English Province, making an application to the General with regard to that expedition, expressly distinguished between the faculties which were enjoyed in England, and the special faculties which would be needed for Maryland. To this the General replied, by empowering the Ameri-

Philippine Islands, and subscribed by twelve Jesuits of the Roman College—Bellarmine among them—under the title, as extracted from the Propaganda Archives by Zephyrini Zitelli: "Disputatio Apostolicae Sedi exhibita a Patribus Soc. Jesu, qua Romano Pontifici vindicatur potestas solvendi matrimonium consummatum infidelium." See Zeph. Zitelli, De Dispensationibus Matrimonialibus; Romae, 1887; Appendix, monumentum XI, § VII.

[8] Ballerini-Palmieri, *ibid.*

[9] That is, there was no power over diriment impediments.

can missionaries to use the faculties enjoyed by the Society for the Indies.[10]

One should think that this settled the matter. Perhaps it did. But a good many suns rose and set before Father Killick and his generation encountered the difficulties of Maryland. The Indians were nowhere by that time. At one date, under the Commonwealth, the Fathers themselves had been anywhere except in Maryland—hunted, captured, and dying off wholesale. In default of Indian missions, the faculties for the Indies may have gone out of sight, while, just at the same time, two thousand miles farther westward, the Indian missionaries of New Mexico were negotiating the renewal and even the unlimited perpetuation of the genuine Indian faculties for all their missions then under cultivation, or ever to be brought under culture; until, as Father Giles writes in 1701 from Sonora, all the Californias and all America having been converted, we shall still reach out to Japan and other islands, and shall still feel the same need for those new Christian settlements of enjoying the same privilege as was in use and now is "for the conversion of the Serores, the Pimanes, the Californians, the Opares, etc., in whose service we are actually laboring." [11]

In all Fr. Killick's contention there is not a reference to Indians, or to corresponding powers. In 1701, the very year when Father Giles was writing from Sonora, the English provincial Father Blake writes to Father Robert Brooke, Superior of Maryland, giving him as Superior those same English faculties, though not numbered in the same way, which seem to have held in England a hundred years before.[12] Finally, in what may have been the result of Father Killick's plea, we find certain ample powers granted, but not the proposition which he had propounded, nor the large faculties which a Mexican missionary could claim. On

[10] Archives S. J.; Angl. Histor. II, p. 704, a Memorandum on Father Parsons, etc., and Ireland.—Stonyhurst MSS.; Anglia VII, n. 53, Facultates pro Sacerdotibus.—*Ibid.* A. v. 1, c. 9, ff. 39vo-41; Facultates Superioribus reservatae.—Arch. S. J.; General. Epist. Anglia; Decemb. 1633; Postulatum et Responsum.

[11] Father Adam Giles, Pueblo of Sonora, North America, 1701, January 21; to Father James Willy, Rome.

[12] Father Attwood's copy: "Ex litteris Rdi. P. Jacobi Blake Provincialis ad Rm. PM. Robertū Brooke Superiorē Missionis Nov. 24, 1701."

November 28, 1723, the English Provincial, "Mr. Hill," that is, Father Robert Beeston, went with Father Attwood to see Bishop Gifford, Vicar Apostolic of London; and, after other arrangements regarding feasts and fasts for Maryland, the Bishop granted "also the power to dispense *in impedimento disparis cultus, in matrimonio contracto.*" This was "to stand good, and in full force, till actually revoked by him or his successors.[13] Such was the arrangement made, about ten years after the thesis on *disparitas cultus* had been written in Maryland; and about three years after the writer had been laid in his grave.

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OBSERVATIONES ET CASUS DE SANATIONE MATRIMONII IN RADICE.[1]

IV.

LYDIA, male tractata a Julio marito, accepto divortio civili nubit Tullio. Julius moritur. Post tres annos id comperit Lydia; ideo propter solum adhuc obstans impedimentum criminis ex matrimonio contracto vivente priori conjuge vult convalidare matrimonium cum Tullio, idque ob recusationem obstinatam ejusdem renovandi consensum conjugalem, per sanationem in radice. Potestne haec obtineri ab Episcopo vi facultatis sextae Formulae D?

Resp. (*a*) Sanatio fieri nequit ab initio matrimonii contracti cum Tullio; cum consensus eorum vitiatus fuerit impedimento juris divini scil. ligaminis.

(*b*) Nec fieri potest (ut puto) morte Julii, priusquam ea cognita fuerit Lydiae et Tullio. Ratio est, quia sese censebant constitutos sub impedimento ligaminis et eorum consensus ex hoc

[13] Father Attwood's attested copy: Md—N. Y. Provincial Arch.: L. 1.—Father Palmieri observes that this faculty is not *sanatio in radice*, scarcely ever communicated by the Holy See in those times; and that, of course, it requires the renewal of consent betwixt the parties.

[1] *Cf.* THE ECCLESIASTICAL REVIEW, March 1902, p. 270 ff., April, p. 413 ff.

adhuc fuit vitiatus, ita ut, moraliter loquendo, Ecclesia eum nondum potuerit sanare.

(*c*) Fieri certe potest sanatio ex momento, quo notitiam acceperunt de morte Julii; et ceteris paribus nihil obstare videtur applicationi dictae potestatis Episcopi ex S. Sedis delegatione obtentae.

At quaeritur: An a Lydia et Tullio novus consensus sit eliciendus, ut possit sanari a facultatem habente? Affirmant Lehmkuhl, Vol. 2, ed. 5, n. 829, et *Theologia Mechliniensis*, n. 102 ap. De Becker, p. 346, qui vero addit: "Satis est, ut talis novus consensus re et facto praestetur, postquam partes cognoverant cessasse impedimentum juris divini: tunc etenim aliquid amplius habetur, quam mere perseverans prior consensus radicaliter vitiatus." Gasparri, n. 1137, novum praecise consensum non requirit, sed contentus est cum ejus existentia, et n. 1154 dicit, talem sanationem in radice esse improprie dictam et incompletam. Quidquid de hac re sit, pacifica conjugum cohabitatio pro obtinenda dispensatione matrimonii in radice a S. Sede requiri solet, ita ut separati et in dissensione viventes eam de regula obtinere nequeant.

NOTA.—Gasparri, auctor alias omni laude superior, pergit n. 1155: "Si matrimonium ab initio nullum fuit ob defectum consensus, (sanatio proprie dicta ne intelligi quidem potest); licet deinde defectus consensus purgatus sit; e. gr. si Sempronia nubens Titio, simulavit publice consensum, deinde consentit revera, et modo petit sanationem in radice absque renovatione consensus." Ad quod recte advertit *Mon. eccl.* XII, 71, sanationem talis matrimonii a momento quo fuit contractum, utique esse impossibile relate ad Semproniam, cum ejus consensus tum non exstitit: attamen a momento, quo purgatus est, nihil sanationi obstare. Allegat dein Gasparri ad thesin suam probandam decisionem S.C.C. in causa *Pragensi* de 13 Jul. 1720, 16 Jan. 1723, 28 Aug. 1723 et 18 Sept. 1723[2] at prorsus erronee. In hac scil. causa duo nobiles bohemi fatentur, se bona fide matrimonium contraxisse coram sacerdote non parocho proprio nec delegato ad assistendum a parocho vel Episcopo, sese liberos procreasse, etc., attamen cum ex lege bohemica eorum legitimatio per subsequens matrimonium obtineri nequeat iique propterea nobilitate priventur,

[2] *Thesaur. Resol. S.C.C.*, tom. I, 339, tom. II, 258, 355, 369; Pallotini v. *Dispensatio*, tom. VII, § XI, n. 11-16; Ben. XIV, *Quaest. canon.*, n. 174; Kutschker *Eherecht* V, p. 373.

etc., ideo se petere sanationem sui matrimonii in radice. S. Congr. informatione ab Ordinario capta, qua dicebatur, ipsos duos nobiles considerari tanquam concubinarios, cum hae inculpationes insufficienter refutarentur, petitionem eorum pro sanatione sui matrimonii rejecit. Huic decisioni tanquam finali ad thesin suam probandam insistit Gasparri, sed perperam. Melioribus enim probationibus propositis obtenta nova audientia S.C.C. (post mortem viri) 18 Sept. 1723 respondit: Praevio recessu a decisis consulendum SSmo pro dispensatione in radice matrimonii.[3]

V.

Baldus confessarius accurrit ad Decium delegatum in regione remotiore Dioecesis ad exercendas facultates Form. D et E, ergo etiam sanationem matrimoniorum in radice. "Habeo casum urgentem, recursum ad Episcopum non permittentem."—"Quid ergo?"—"Caja in confessione generali mihi aperuit, se ante matrimonii celebrationem copulam habuisse cum nepote sui viri ideoque impedimentum dirimens affinitatis ex copula illicita sibi contraxisse, quod quidem semper mansit occultum, at ante matrimonium dispensatione non sublatum, et nunc ejus remotionem conjugiique validationem ita urgere, ut Caja propter copulam conjugalem ultra tres dies expectare nequeat, nedum maritum suspiciosum et querulum de impedimento hoc et consensus renovatione monere possit. Sanatio in radice requiritur, quam enixe precor concedere." Decius valde occupatus et tempori parcere intendens, statim dicit: "Sano radicem hujus matrimonii in nomine P. et F. et Sp. S. Prolemque declaro legitimam. In poenitentiam salutarem Caja per duos menses accedat singulis quaternis hebdomadibus ad Sacramenta et per totum tempus singulis hebdomadibus recitet bis tertiam partem Rosarii B. V. M. In eleemosynam congruam, per Episcopum erogandam mihi transmittat $5.00—et si pauper sit, saltem $1.00. Valeas."

Quaer. I. An dispensatio haec in radice matrimonii fuerit valida? Et si secus—

2. an et quomodo Baldus pro ejus validatione teneatur curam gerere?

Resp. ad 1um. Non valet, quia subreptitia. Nam juxta In-

[3] Hoc ipse Gasparri n. 1155 allegat.

struct. S. C. de Prop. Fide de 9 Mai. 1877 (ap. Conc. Pl. Balt. III, p. 249, 252, 253), in litteris supplicibus (ergo etiam in precibus viva voce expressis) pro dispensatione (ergo et pro illa in radice) obtinenda exprimenda sunt, ita ut si etiam ignoranter taceatur veritas aut narretur falsitas, dispensatio nulla efficiatur: ". . . 6. variae circumstantiae, scil. si matrimonium jam contractum sit, aperiri debet, an bona fide, saltem ex parte unius, vel cum scientia impedimenti, item an praemissis denunciationibus et juxta formam Tridentini; vel an spe facilius dispensationem obtinendi; demum an sit consummatum, si mala fide, saltem unius partis seu cum scientia impedimenti." Haec omnia a Baldo sunt omissa, neque a Decio, ut debuerat, per quaestiones suppleta, imo Caja, ac si certo fuisset graviter culpabilis, gravi poenitentia castigata. Ex quo sequitur, petitiones pro dispensationibus matrimonialibus, etsi non de valore, tamen urgenti consilio in scriptis semper esse proponendas, nam, prout auctor practicus Anacletus Reiffenstuel in Append. ad libr. IV, Decr. n. 511, sapienter id exponit, "in supplicatione verbali *saepe non omnia*, vel *non debite* et *sufficienter* proponuntur vel rite proposita *non semper bene percipiuntur* vel bene percepta *oblivione* ex parte iterum delentur, consequenter dispensationem nonnumquam penitus invalidam vel non debite clausulatam secum trahunt." Eaedem rationes, uti idem auctor l. c. n. 524, exponit, valent etiam pro dispensante, ut quantum possibile est, omnes dispensationes in scriptis concedat; imo S. C. de Prop. Fide 8 Sept. 1869,[4] *mandavit* Vicariis Ap. Indiae, ut dispensationes in impedimentis matrimonialibus *semper in scriptis* concedantur.

Resp. ad 2^dum. Hoc (scil. An Baldus teneatur validationem petere?) dependet ab agendi modo, quem observat S. Sedes in sanatione eorum matrimoniorum invalidorum, in quibus utraque pars est in bona fide, ignorando impedimentum et matrimonii nullitatem. Auctores diversa referunt. *Monitor eccl.* XII, 74, ita scribit: "Aliquando S. Sedes, si utraque pars ignorat impedimentum et matrimonii nullitatem, rescribit, eas relinquendas esse in bona fide, et hoc quidem dum una pars absque culpa utitur matrimonio, ut altera quando matrimonium evadit infelix, et nocivum saluti aeternae contrahentium, modum habeat illud solvendi

[4] Coll. de P. F. n. 1489.

et annullandi. Idem fere dicit Berardi, *Praxis Confess.*, ed. 3, Faventiae, 1899, Vol. IV, n. 987, III, et Feije, n. 772. Ergo S. Sedes concedit sanationem in radice si utraque pars est in bona fide et de nullitate matrimonii sui moneri absque gravi incommodo nequit, prout inter causas graves etiam habetur error Episcopi, Parochi et Confessarii in usu facultatis, ex quo difficile fit, partes de nullitate actus certiorare; attamen si specialis causa adest eos absque dispensatione relinquendi in bona fide, uti praesertim possibilitas solutionis matrimonii in casu mali ejus eventus, eorum matrimonium non sanat et respondet: "sileat de his Episcopus et permittat eas perseverare in bona fide." Haec et similis causa facile inveniri potest in casibus, in quibus ita fuit responsum ut e. gr. in illa cujusdam Episcopi Germaniae, qui facultates pro Catholicis concessas adhibuit pro matrimoniis mixtis: cfr. Resp. S. C. S. Off. 12 Sept. 1866 ap. Feije n. 628, in illa Japoniae de 11 Mart. 1868 ap. *Coll. S. C. de P. F.* n. 1226; dum in aliis S. Pontifex concessit sanationem, quia ei nihil obstitit, quales habentur in eadem Collectione n. 1567; 1568; item ibi n. 1232. Ita etiam natura rei requirere videtur, ut gratiae sacramentalis, ad portandum onus grave matrimonii tam necessariae, omnes fiant participes, quibus ad illam acquirendam nihil obstat.

Ideo, quod Baldum in casu nostro attinet, videre nequeo, quomodo bona conscientia dimittere possit Cajam absque sacramentali gratia ex convalidatione matrimonii, cujus privationis ipse non omnino inculpabilis fuerat causa. Recurrat igitur ad Episcopum, se abscondens forsan sub nomine mentito, casum cum omnibus circumstantiis nitide exponat, et Episcopus, ni fallor, facile gratiam factam praebebit. Formulam pro supplicatione adaptare poterit ex ea, quae habetur ap. Van de Burgt, pag. 117.

VI.

Varro cognatus Cassiae in gradu tertio cum ea matrimonium init absque dispensatione. Quinque annis post Varro ex operatione chirurgica privatur utroque testiculo fitque perpetuo impotens. Varro et Cassia publice putantur conjuges. Ideo ad infamiam declinandam et ad filios legitimandos petunt sanationem in radice et revalidationem sui conjugii.

Quaeritur: An horum conjugum conjunctio fieri possit verum matrimonium?

Resp. Hoc affirmant aliqui, et quidem id fieri eo ut per fictionem juris matrimonium retroactive ab initio sanetur, cui *postea* accessisse supponitur dictum impedimentum perpetuae impotentiae, ergo *subsequens*, non *antecedens* matrimonio, ideo valori matrimonii non obstans. Huic opinioni accedit Van de Burgt pag. 111, 3°, et juxta Gasparri n. 1149 ei adhaerent Scavini Lib. III, n. 1000; Giovine V. I, § 323, 326; De Angelis IV, tit. 17, n. 3. Feije n. 771 allegat ad hanc sententiam probandam, sanationem in radice a Pio IX anno 1848 concessam, etsi matrimonio cum impedimento juris ecclesiastici contracto supervenerit impotentia perpetua. Casus hic etiam transscriptus habetur ap. Konings *Comp.* II, p. 290, 4°. Prae ceteris vero pro hac hypothesi stat Müllendorf, qui eam in *Zeitschr. f. k. Theol.*, Innsbr. 1879, pag. 476–493, primus docte defendit; asseclas vero non videtur acquisivisse. Impugnant hoc Gasparri n. 1151, *Mon. eccl.*, l. c., p. 76, et alii. Ratio eorum est:

1. Quia quidem *effectus* juridici ex consensu vitiato descendentes per fictionem juris, restituuntur, in matrimonio ipso autem per talem fictionem nihil efficere intenditur, prouti dicit Ben. XIV, const. *Etsi matrimonialis*, 27 Sept. 1755: "*Per eam* [sanationem in radice] *non fit, ut matrimonium nulliter contractum non ita fuerit contractum*, sed *effectus* de medio tolluntur, qui ob hujusmodi matrimonii nullitatem ante indultam dispensationem atque etiam in ipso matrimonii contrahendi actu producti fuerunt." Ergo de ipso matrimonio antecedenter ad convalidationem nihil fit, usque dum ex mutuo consensu in radice matrimonii sanato et perseverante in sanationis applicatione matrimonium validum et sacramentale exsurgat. Inde ille communis loquendi modus: in sanatione in radice effectus juridici intrant *ex tunc*, matrimonii validatio *ex nunc*.

2. Quia forma et materia sacramenti seu mutua corporum traditio et acceptatio in sacramento matrimonii pertinent ad jus divinum, ideo non sunt objectum fictionis juris, et applicandum est, quod Reiffenstuel, Lib. I, tit. 2, n. 196, dicit: "Fictio juris non trahitur ad illa, quae sunt impossibilia secundum naturam." Materia et forma sacramenti in facto consistunt, ideo non sunt fictionis objectum.

3. Quoad sanationem a Pio IX factam cum Gasparri l. c. dicit idem *Mon.*, eam non constitisse in vera validatione matrimonii ipsius, sed tantum in legitimatione prolis. Cui forsan additum est, sicut in Resp. S. C. S. Off. 8 Mart. 1900, ad casum a citato aliquantum diversum: "Putati conjuges, si eos separari impossibile est, saltem adhibitis cautelis sub eodem tecto cohabitent uti frater et soror."

NOTA FINALIS.—Ex hisce casibus et observationibus plura forsan videbuntur addenda ad dissertationem de sanatione matrimonii in radice,[5] ea praesertim, quae applicationem facultatis Formulae D respiciunt et in casu III sub B habentur aliave. Quae mutata velim, sunt sequentia: pag. 10, lin. 16, omitte verba "habilitas . . . contrahendum, etc";—p. 11, lin. 2, post "qui" adde "circa requisita ad matrimonium sufficienter instructi"; ead. p. 11, lin. 20, post verba "plene cognita" insere "consensum revocando";—p. 14, lin. 14, post verbum "perspicitur" addi potest "Idem contingit etiam ob alias rationes."

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TEN YEARS IN PALESTINE.

THE Editor of THE ECCLESIASTICAL REVIEW requests me to make a statement in its pages as to what we have done in Palestine during the ten years since the foundation of the Dominican Biblical School at Jerusalem. In view of the encouragement that has been given to our work by educated Americans, I am very glad to comply with the proposal; and accordingly I shall in the present article give a summary of the principal discoveries made in Palestine during the last decade.

When Rénan published his *Life of Jesus*, he intimated that a familiarity with the Hebrew language was sufficient to make us understand the peculiarities of the text of the Bible; and that such a knowledge would serve to explain many things hitherto viewed as supernatural, showing them to have been merely the relations of conditions viewed with the imaginative mind of the

[5] ECCLESIASTICAL REVIEW, January, 1902, pp. 9–18.

Oriental. This impression he managed to emphasize in publishing the results of his exploration of Phœnicia. He hardly considered the site of Jerusalem as worthy of careful investigation, and after only a few days' sojourn here he concluded that he had material enough to form a proper estimate of the history of Israel. Its wonders were to him the results of purely natural causes.

To-day no serious writer personally acquainted with the conditions of the Holy Land will admit Rénan's account as a true story of Eastern life. The explorers and missionaries, both Catholic and Protestant, who vie with one another in zealous efforts to obtain data that will throw light on the history of Israel, bear witness to the superficial methods of the school of writers of which Rénan is a representative. Among those who have done much to correct the false impressions thus created about Palestine may be mentioned the Marquis de Vogüé, for his admirable monographs on the Haram of Jerusalem, the site of the ancient Temple,[1] as well as for his earlier work on the churches of the Holy Land;[2] Mr. Guerin, writer of accurate and clear accounts of Judea, Samaria, and Galilee.[3] Among Protestants we have Dr. Robinson,[4] an American, whose keen power of observation is seldom at fault; the English Commission of the Anglican Church, to which we are under obligations for an excellent map of Western Palestine and for many valuable excavations near Jerusalem;[5] the German Dr. Guthe, whose work at Jerusalem has been so fruitful.[6] And to the Franciscan Fathers belongs the credit of having frequently settled important questions of topography, as in the discovery in Medieh of Modin, the city of the Maccabees. Catholics therefore have not been backward in the work; only, they had not shown that steady, systematic, organized research one might look for.

[1] *Le Temple de Jérusalem.* Paris. 1864.

[2] *Les Églises de la Terre Sainte.* Paris. 1860.

[3] *Description de la Galilée, Samarie, Judée,* 6 vols.

[4] *Biblical Researches in the Holy Land,* 3 vols.; *Later Biblical Researches,* 1 vol.; *Physical Geography of the Holy Land,* 1 vol.

[5] *Ordnance Survey of Jerusalem; Survey of Jerusalem; Survey of Western Palestine;* also *Maps, Memoirs, etc.*

[6] *Ausgrabungen bei Jerusalem. Zeitschrift des Deutschen Palästina Vereins.*

The English and German workers had founded societies which undertook the publication of erudite periodicals for the propagation of their labors and results.[7] Mr. Conrad Schick, an architect whose residence at Jerusalem dates back some fifty years, has always made it a point to examine personally, measure, and describe every ancient stone found in the city, and his reports to the *Quarterly* of the Palestine Exploration Fund and to its German companion keep their readers well informed on all discoveries. It was under these circumstances that, with the approbation and indeed I may say the *motu proprio* suggestion of Leo XIII, our Biblical School was founded by the Very Rev. Father Larocca, at that time Master General of the Dominicans. As a warranty of the spirit that animates its work it has steadily kept before it the Catholic faith as the rule of its teaching, whilst our aim is apologetic. Its professors strive to make their labors contribute to a better understanding of revealed truth. But truth is served by neither falsehood nor by that negligence that accepts proofs from all sources without first carefully weighing them and testing their value. The time had come for going to the Orient and making the Orient testify to Revelation, or at least to render it more accessible to us in its historical aspect, and thus refute the statements that had been made in its name. Many Protestant Bible students strove with this same end in view, conscientious and sincere workers who sought the truth. Our School therefore had no reason to assume hostilities with other religious bodies; and from the beginning it has maintained towards English and German scholars an attitude of courtesy, and often of cordiality. This feeling has been reciprocated, and these savants, particularly Dr. Bliss, have come to us with their discoveries and frequently submit to us the details of their work. In this way it has come about that the names of the Dominicans of St. Stephen's have appeared often in their publications, so that I have been assured that in America Father Lagrange passes for a Protestant missionary. At our conferences many not of the faith may often be seen, a fact that has elicited the special approbation of the

[7] *Palestine Exploration Fund Quarterly Statement. Zeitschrift des Deutschen Palästina Vereins. Mittheilungen und Nachrichten des Deutschen Palästina Vereins.*

Holy Father.[8] We hail this as another admirable trait of the Sovereign Pontiff, conscious of his mission to lead all men to Christ. And if we make appeals for unity and union, where can we begin better than with loyal research for all that concerns revealed truth?

When the School had been founded, the first thing to be done was to put it in rapport with other institutions of a similar aim, and to publish our courses. Our Master General was of opinion that we should organize our classes and begin work in a modest way. Gradually we made ourselves familiar with the actual state of affairs, without losing sight of what had already been achieved. As I have said, we were not the first in the field. Palestinology had been started long before our School was opened. It was important, therefore, not to engage or interfere with any work of discovery in the hands of others. Yet it is most difficult to steer clear of all mistake in this regard, as we have learned from the experience of others; at the same time it is easy enough to avoid persistent neglect of the results obtained by one's predecessors. In one sense these results are manifold; though in another they are indeed meagre. The fixed idea that everything is to be found, if not in Bædecker, then in other handbooks, prevents many tourists from deriving proper benefit from their travels. Even though an object may be often seen and noted by the passing tourist, it may happen that the particular object has never been thoroughly examined by the trained eye of an experienced archæologist, who alone can rate it at its real value. On the other hand, one may suppose that he has discovered an inscription and immediately claim the honor of the find; but later on he learns that in this much-travelled region there are not so many new things after all. For the newcomer to Jerusalem every block of masonry dates from Solomon; every chiselled rock is pre-Israelitish. The Bible student, often mindful only of the fact that the Holy Land is the country of God's chosen people, goes back at one bound to the remote ages of its history and associates every vestige of a ruin with the monuments of that

[8] "Nunc vero laetitia est Nobis, audito rem ipsam, te Dilecte Fili, moderante opemque sodalibus conferentibus, prospero ire cursu coepisse, tum cultorum frequentia eorumque non ex hominibus tantum Sacri Ordinis, neque ex catholicis tantum, tum etiam bonis fructibus consecutis." 17 Dec. 1892.

people. He may forget that the greatest of ancient civilizations succeeded that of the old Hebrews. Byzantine Jerusalem rivalled in splendor the Jerusalem of Herod. The Mussulmans reared monuments. The Crusaders were not idle in their time, and they wielded the trowel as well as the sword. It is the cherished dream of the archæologist to find the history of the Israelites, written by themselves, on the stones of Palestine. This was thought to be the case in the discovery of the Sinaitic inscriptions; unfortunately, however, the date of their composition is fifteen centuries later than that originally assigned. It may be that hidden away in the bowels of this land are some carved stones that will yet throw a gleam of light into the dark corners of history. While we await their discovery, we must carefully gather together the few fragments at hand.

The only way to make any important discoveries in Palestine is by systematic excavations. Occasionally some find is made in digging for the foundations of a new house or other construction. In the first rank may be mentioned the excavations of the Palestine Exploration Fund under the supervision of Dr. F. J. Bliss, whose colleagues were Messrs. A. Dickie and M. A. Stuart Macalister. When Dr. Bliss began the task that he has recently yielded up after ten years of faithful and fruitful service, he succeeded Dr. Flinders Petrie, who had already done work at Tell-el-Hesy. On the right of the road about half-way between Beit Djibrin, the ancient Eleutheropolis, and Gaza, lies a remarkable hill commanding the passages through the surrounding valleys. The regularity of its outline shows immediately that it is an artificial *tell;* the form scarce ever deceives the practised eye, and it is always the site of some ancient settlement. Near by is Oom Lakis, a name that recalls the city of Judah where Sennacherib received the presents and peace overtures of Ezechias.[9] This little city has become famous since the discovery of a bas-relief showing the Assyrian king seated on a throne and receiving the spoils of Lakis.[10] The name has evidently been changed, and Lakis is identified with the neighboring Tell-el-Hesy on account of its commanding position. The diggings made there were very extensive; a quarter of the hill was

[9] 4 Kings 18: 13 ff.

[10] Schrader: *Die Keilinschriften und das Alte Testament*, p. 287.

cut away from top to bottom in such a way as to leave exposed to view layers of debris, the ruins of several concealed ancient cities. Details of their interesting remains are given in Dr. Bliss' description of the excavations there.[11]

A very important discovery about which we must say a few words, was that of a cuneiform tablet. The discovery was questioned for the reason that the document was a letter of a certain functionary to his master, in which he complains of the hostile activity of a certain Zimrida and of another personage whose name cannot be certainly deciphered. This Zimrida is known through the letters or cuneiform tablets unearthed at Tell-el-Amarna in Egypt. He was governor or prefect of Lakis. The authenticity of the relic is not questioned, as it has the guarantee of the Tell-el-Amarna tablets. The difficulty lies in accounting for its presence at Tell-el-Hesy. Dr. Bliss was not on the spot when the precious tablet was brought to light. Someone in Germany has insinuated that somebody who had got possession of one of the Tell-el-Amarna tablets, widely dispersed after their discovery, brought it to Tell-el-Hesy, and at a favorable opportunity rediscovered it during the excavations there. It is not at all likely that such a trick could have been perpetrated upon so conscientious and skilful an explorer as Dr. Bliss. He knows very well the foreman of the works who saw the discovery, and he has every confidence in his testimony. Moreover, it is difficult to imagine a peasant burying and rediscovering a tablet that he might have sold for an enormous price. As a matter of fact all the other Tell-el-Amarna tablets came originally from Palestine, and it should not be a matter of surprise that one had been inadvertently left behind. Somewhat similar instances equally difficult to account for were the discoveries at the Church of the *Ecce Homo* in Jerusalem, of a fragment of a cuneiform tablet of Sargon, and, in the ruins of St. Stephen's, of a small Egyptian tablet.

One point, however, is still obscure. This letter that speaks of Zimrida of Lakis was not written at Lakis. Are we then to conclude that Tell-el-Amarna is not Lakis, or that the letter never reached Egypt, because it was intercepted by Zimrida? This

[11] *A Mound of Many Cities.* London. 1894.

latter hypothesis is the more probable on account of the great likelihood of the identity of Lakis and Tell-el-Hesy.

In his second campaign Dr. Bliss ransacked the Holy City itself. Previous excavations had been confined to the walls about the Temple area. It still remained to mark out the lines followed by the south and south-east city walls. The work was done methodically. Starting from the point where his predecessor, Maudsley, had left off, at the school and cemetery of the Anglican Bishop Gobat, he followed the wall, and found the gates at the point marked out by the best theoretical researches based on the text of Josephus. A cemetery that lay across the line of the trenches interrupted the work for a short distance, but it was taken up again at the other side and continued. The recovery of the city gates showed them to be of different epochs, and of at least three different constructions. A street of the ancient city leading from one of the gates was also recovered. Interest was at fever heat as the work drew nigh to the Pool of Siloe. Soon a very important find was made. The exact situation of the Pool was known in a general way, but the only authentic vestige of antiquity visible was the mouth of the famous subterranean canal that brought the water from the Fountain of the Virgin. The diggings of Dr. Bliss have exposed to view the whole of one of the corners of the Pool, as it existed in the time of our Lord. A church, built over the spot by the early Christians, and some mosaics were also found. Unfortunately these places have not come into the possession of Christians. The Turks were of a sudden seized by a fit of unusual veneration for the holy places, and a mosque was erected over the ancient Pool, the ruins of the church being covered up. The interest of topographers increased when the explorers reached the point separating the two hills of Jerusalem—the one to the west crowned by the Cœnaculum and the so-called tower of David, and the other to the east that lay just below the Temple. Till then the main question had been as to which of these two hills was the site of the Jerusalem of the Jebusites, the primitive Sion. The question was a vital one, as it involved the whole history of Jerusalem. There was hope of solving the question when Dr. Bliss came upon a spacious stairway that led

up from the Pool. Was this the stair of Nehemias up to the city of David on the site of the olden Sion? If so, it would settle the matter, according as it ran east or west. The partisans of both opinions regarding the site of Sion hastened to claim the victory, yet without any good reason. On the one hand it is certain that the way from the head of the stairway ran toward the Temple, and so it offered no argument for the western Sion. On the other hand, it was in no wise certain that this stairway was built by Nehemias; it might have been an entrance to the Pool built in the time of Herod. The fact that the Biblical School favored the Oriental Sion prevents me from insisting upon this latter possibility.

Dr. Bliss would have liked to have penetrated to the very heart of the eastern hill, and to have given a final answer to this disputed point, but the plan of work to be pursued had been mapped out beforehand, and no provision was made by the Committee of the Fund for the examination of the eastern hill, that had promised little of importance. Yet there it was that were found the only Hebrew letters unearthed in the course of excavations—a seal bearing an inscription in archaic characters. For details I must again refer to the published report by Dr. Bliss.[12] Everything was measured and sketched at the time of their discovery. The directors of the work were encamped on the spot, and there was nothing but passed under their scrutiny. All the upturned earth was sieved, so that not the least object of interest might escape notice. Most of the ditches that were then dug have been filled up since; but tourists who are not afraid of the dust may descend into the few that are still open and there see the remains of the ancient city walls. The line of the walls of Jerusalem is definitely fixed, and we can trace its course around the city in the time of Judah, of Herod, and in the fifth century when the Empress Eudoxia extended the city to its former limits.

The next campaign of excavation, which lasted from October, 1898, to September, 1900, was in Philistia. Of its five great cities, Gaza, Azot, Ascalon and Akkaron have been identified; the other, Gath, has never been certainly located. Research therefore was directed mainly to the recovery of this last-mentioned

[12] *Excavations at Jerusalem*, 1894—1897. *Plans and Illustrations*, 1898.

city. Faithful to the method that had taught him the importance of the *tells*, Dr. Bliss operated on four of these, namely, Tell Zakaria, Tell Safieh, Tell Judeieh, and Tell Sandahanna. But the exact situation of Gath is still a mystery. Most likely it is in the vicinity of the present Beih Jibrin. None the less, though one may fail of the chief object of search, other discoveries often requite the labor. The principal finds during these diggings were a number of jar-handles bearing ancient characters, and numberless small objects belonging to the different civilizations that flourished in these parts from the days of the great Egyptian conquerors down to the Roman period. More than sixty of these jar-handles with inscriptions as old as any known form of letters, were found. With the exception of Mr. Pilcher, who assigns to the age of Herod the Siloam inscription, which everybody else gives to the time of Ezechias, no one claims that the jar-handles of Dr. Bliss are later than the exile.

But the problem to which they give rise is not easily settled. Similar legends had been found before, but never explained. None of the handles bears more than two words. For instance, a number bore the letters L M L K Z P H. Now *Ziph* is the name of a city. Is the other word *Molock*, or *Melek?* *Molock* is the name of a god; *melek* means king. Those who see in the inscription a religious allusion read *Molok*. But if the reading be "To the King of Ziph," may it not be a reference to one of the Canaanitish princes conquered by Joshua? It is hardly probable that it dates from so remote a period. The results of the excavations of Dr. Bliss brought the question to another period. We find on all the handles mention of only four cities, namely, Hebron, Ziph, Socho, and an unknown city called Memchat (approximate pronunciation). It is not likely that there would have been found the names of these four cities only, if all the Canaanitish cities had used similar stamps. Moreover, the paleographic character of the writing, more cursive than that of the Moabite Stone, does not permit us to carry the inscriptions back to pre-Israelitish times. The examinations of several experts, and especially of M. Clermont-Ganneau, point out as probable one or other of the following solutions. Either we must read, "To the King [from] Hebron," [from] "Ziph," etc., on the supposition

that these jars contained the dues of those cities in grain, wine, or oil; or we must conclude with Dr. Bliss that this was a sort of "trademark" of royal factories or markets of jars situated in these four cities. Still, the religious aspect of the question remains, if either of these solutions be adopted. Together with the letters always goes one of two symbols: either an Egyptian *scarabaeus*, or a solar symbol of Egyptian origin, but which was spread through Syria as early as the beginning of the eighth century, B. C. Could it have happened that some of the Judean kings permitted the use of this idolatrous symbol, provided no religious significance were attached to it? That is a question not easy of answer. While waiting for the published account of their work by Dr. Bliss and Mr. Macalister, the reader may consult for details the recent numbers of the *Quarterly Statements*, which contain plans of cities, temples, houses, churches and grottoes, together with sketches of numberless smaller articles of interest, though of obscure significance.

The cordial welcome always extended to the visiting collaborators of the *Revue biblique* has made it possible for us to give timely notes on these interesting excavations. In view of these results, which, though they are not so imposing as those of Egypt and Chaldea, yet contribute to the advance of the knowledge of the Bible, the Fund does not consider that the very large sums of money spent in Palestinian excavations have been expended to no purpose. The *École Biblique* has not been financially able to undertake such gigantic labors. When it opened in November, 1890, it possessed hardly a guide-book and a map; and the support of the professors was assured only by the allowance made for them by Divine Providence! Moreover, it was necessary to build a house in which to lodge prospective students, and the sanctuary of the Stoning of St. Stephen, Proto-martyr, restored to the devotion of the faithful by the Dominicans, could not be left in ruins. We could only keep an observant eye on every foundation newly dug in the hope of finding some chance remain, and watch vigilantly the surface of the land in search of some treasure trove that might have escaped our predecessors. It is not my intention to give a detailed account of our successful efforts, but I will content myself in this connection with a brief reference to some facts of general interest.

Everybody has heard of the Mosaic Map of Madaba. Twenty years ago this spot was marked only by ruins; the name survived and was applied to a confused heap of stones on a hillock barely raised above the vast plains of Moab. I have elsewhere fully described the recovery of the ancient city.[13] Certain Orthodox Greeks, at the time of their struggles with the Mussulmans in their city of Kerak, dissatisfied with the Greek clergy who did not give proper attention to their spiritual wants, journeyed to Jerusalem and laid their case before the Latin Patriarch there. It was a most touching spectacle to see these neglected children of the desert thronging into the courtyard of the modest Patriarchate crying out at the top of their harsh voices, "*Batrak effendi*, we want to belong to you." Mgr. Bracco, of holy memory, received them kindly and appointed a pastor to take care of them. But as their conversion seemed only to make matters worse for them in their old home, he installed them in the territory that had been acquired on the other side of the Dead Sea, amidst the ruins of Madaba. The new converts were half-nomads and used to dwelling for many months of the year in tents, yet not disdaining to live during the winter months under more substantial roofs. In their search for building materials, Madaba, an ancient episcopal city, was unearthed; several churches, beautiful mosaics, pagan and Christian, were also found. One of these Christian mosaics bore a curious inscription in Greek verses in honor of the Mother of God. At the time of my first visit, in 1890, a basalt stone bearing a Nabatean inscription had just been discovered, of which I published a copy and translation at the time.[14] Some of the schismatic Greeks followed the Catholics to their new home, and won by the natural advantages of the place established themselves there in considerable numbers. When they set about building a church for themselves, they naturally choose one of the ancient sites, and by rare good fortune their choice fell upon the very one that contained the famous mosaic map. What was found is only a portion of the original map, although it embraces the country from Nablous to the Delta,

[13] *Au delà du Jourdain*, Paris, 1890, extrait de la *Science catholique*.

[14] Thanks to the zeal of the Latin missionaries, the stone has been added to the treasures of the Vatican Museum. Published in the *Corpus Inscriptionum Semiticarum*; Aramaic Part, No. 196.

from the Mediterranean to the regions beyond the Dead Sea. Every geographical map is of its nature symbolic, as the maker uses arbitrary signs to represent cities, rivers, mountains, and valleys; unlike the painter, he does not reproduce the objects themselves. The chart in question is a compromise between science and art; it speaks to the eye in so far as is possible in a geographical map. The mountains, represented by great boulders, show grey in Palestine; in Sinai, in order to picture the rose granite of the peninsula, they are red. Palm trees line the banks of the Jordan; fishes swim in the stream and in the Nile, but not in the Dead Sea. For the sources of running waters are brilliant emeralds set in the rock. The forms of the cities are neither round nor square, but have a special shape showing the colonnades, fountains, ramparts, and the parts of the more important towns. These picturesque details give a peculiar character and interest to this wonderful discovery.

Does the map contribute to a better knowledge of ancient geography? Assuredly it does, in many ways. Not to mention the absolutely new names that it records, it is a great advantage to know the Greek names that the author substituted for the ancient names, and fortunately he has taken great care to transcribe them fully. The impression gained by a general survey of these olden cities is very valuable. How often does the disappointed traveller, when crossing these desolate hills, ask himself, "Is this the country overflowing with milk and honey?" The Palestine of the Madaba map is the Christian Palestine, and its splendor, of which history tells us, is here pictured, and we behold the magnificent cities that once stood on the spots marked by the wretched villages of to-day. The Holy City of Jerusalem, enthroned in the very centre of the map, attracts especial attention.[15] This mosaic composition has stirred up fruitful discussion with regard to the situation and disposition of some of the chief sanctuaries—Calvary, the Holy Sepulchre, the Cœnaculum, and other notable places. By an ingenious combination of colors we are enabled to recognize with certainty colonnades, basilicas, and towers, thus rendering the accounts of early pilgrims more interesting, and throwing light upon passages hitherto obscure.

[15] *Cf.* Chromolithographie, *Revue biblique*, Juillet, 1897.

Furthermore, the map is of great importance when considered in connection with Byzantine traditions. It may be asked, why do we attribute such importance to all Byzantine relics? For Christians their value is of the highest. The influence of Jerusalem as one of the primitive churches has never been properly appreciated. It is true indeed that Jerusalem never produced any such names as St. Athanasius, or St. Chrysostom; that her patriarchal title was not recognized before the middle of the fifth century; and that she has never attained to the rank of the churches of Alexandria and of Antioch with their great number of suffragans. None the less, within her pale more than within that of any other church the study of Bible history has flourished. She numbered among her learned sons Origen for a time, Eusebius of Cæsarea, St. Cyril, and St. Jerome. Unlike the other great cities of the Orient she was always orthodox. At the crisis after the Council of Chalcedon, when she seemed to hesitate on the very brink of ruin, her great monks, St. Sabas and St. Theodosius, rushed in from their desert caves and saved her from the monophysite heresy. Such reflections are truly touching to one who in the midst of these vast solitudes comes across reminders of these great men. The explorer Palmer says that in the presence of monastery ruins one does not feel the sense of melancholy that is often inspired by other ruins.[16] Our experience is otherwise, and the *École biblique* has made it its duty to look for the lonely cells and cœnobia that formerly made this great Judean desert a house of psalmody and prayer. We can now place the retreats of St. Chariton, St. Euthenius, St. Sabas, St. Theodosius, and of many others less famous. The hagiographer, Cyril of Scythopolis, above all, has left us topographical data of these monasteries which were so flourishing in the early centuries of Christianity. Again, Byzantine relics are valuable for the identification and explanation of New and even of Old Testament discoveries. The map of Madaba is almost an artistic execution of the Onomasticon of Eusebius, who identifies all the Bible sites as they were known in the fourth century, as well as the ancient and, if changed, the new names, and not infrequently the distances in Roman miles from other known sites. But it was

[16] *The Desert of Exodus*, Ch. VIII, *in fine*.

already a far cry from the kings of Juda to the fourth century of the Christian era, and its information is therefore to be taken with reserve. In the days of Eusebius exegetical topography was studied as it is to-day, and the exegetes of that epoch were liable to error just as we are. But where the old name had been preserved they had a safe basis to work upon. The Byzantine tradition is an indispensable link in the chain which joins us with Hebrew antiquity, and for this reason we have always been at pains to gather every detail of information to be found on the old Roman roads that run through Palestine. Thanks to the indefatigable zeal and skill of our friend and collaborator, Father Germer-Durand, of the Augustinians of the Assumption, we have during the past ten years brought to light numerous milestones far superior to those hitherto known. Students of Roman archæology have derived great profit from our discoveries of the names of hitherto unknown imperial governors, thus enabling them to make many corrections in the history of the Provinces of Arabia and of Palestine.

One of these Roman highways, skilfully traced through the desert to the east of the land of Moab, conducts us to Petra. There lived the Nabateans, whose history has more than one point of contact with that of the Asmoneans through alliance or war, the latter as a rule the consequence of the former, just as the marriage of Herod Antipas to the daughter of Aretas was followed by war with the Nabatean king after Herod's repudiation of the daughter. Petra had indeed been visited, but no account of its Nabatean inscriptions had been made, or they had at most been badly copied, and the epigraphic work of our School there was the first to yield reliable results. Very soon thereafter, Euting, the well-known German epigraphist, visited Petra. He had been furnished with all the information we could give in respect to the inscriptions in those regions, and was able to add some new names to the list already acquired. We have found at Petra some sanctuaries of great interest and two obelisks that probably stood at the entrance to the road leading up to the principal "high place" of the Nabateans. An American traveller, Mr. Robinson, published in the *Biblical World* of January, 1901, interesting photographs of this "high place;" but he fails to mention our journey or our

suggestion in regard to it. In returning from Petra we discovered the site of Fenan,[17] whose name had been pointed to by Seetzen among those of the country of Chambak.[18] There is no doubt of this Fenan being Phunon of the Israelites, a place made famous through the passage of the Israelites over the desert "and for the copper mines" to which many Christians of Palestine were condemned during the persecutions. Contrary to the theories of some moderns the city was just where the Greek tradition placed it—in the depression of the Jordan and the Dead Sea valley, a little to the south of the latter. It is a capital point for fixing the itinerary of the Israelites from the extremity of the Gulf of Akabah to the country of Moab. Of less importance for Bible traditions than for Greek monuments, are ancient Arabic inscriptions; but by reason of their great rarity they are of interest mainly to the specialist. Two very good specimens have been furnished by the chance excavations of which we have spoken above. A village sheik of Amwas, while digging in the ruins not far from that city (Emaus-Nicopolis) found a milestone of Abd-el-Melek.[19] In form it was a simple marble slab that must have been plastered on the wall of some building. The indication of the distances and the form of the letters were subjects of much interest. Of still more interest was the discovery in the Coptic convent by the Holy Sepulchre of a Cufic inscription that for a time looked as though it might start a discussion about some of the Holy Places.

In bringing these few notes to a close I find myself in the same embarrassment as I was at the outset, in that by prolonging them I run the risk of tiring the reader by presenting facts that are of little interest unless given in their details; whereas if I stop here, I am liable to leave only the impression that we have not done wonders after all. However, I prefer the latter risk; and if it be found that we have done but little, we can only say that it is not given to everybody to do great work in the Holy City, and that it suffices to show that in the Holy Land Catholics are not behind in zeal, and that they are making all possible efforts to

[17] *Revue biblique*, 1898, pp. 112–15; 1900, pp. 284–286.
[18] *Reisen durch Syrien*, III, p. 17.
[19] *Revue biblique*, 1894, pp. 136 ff., and 1897, p. 105; photo.

gather together the least details likely to be of service in the better understanding of the Word and the action of God.

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THE OXFORD MOVEMENT AND ITS LATEST OUTCOME.

WHEN Lacordaire in 1838 brought back to France the proscribed religious orders in the folds of his mendicant habit, he scarcely ushered in a more striking period than that which began with the Assize Sermon on National Apostasy, preached by the poet John Keble before the University of Oxford, in 1833. The story of this most eventful sermon and of the Movement which arose out of it has often been told—sometimes by those who bore a part in the Movement, sometimes by those who stood aloof and were mere spectators. It is difficult at this length of time to call up all that it arose from and all it meant. Those of us who live beyond the seas in the New World, which stands watching beside what may be the deathbed of the Old, have a hard task to throw themselves into the subtle atmosphere of feelings and traditions which is given as an heirloom, for good or evil, to the people of the East. And in 1833, when the Oxford Movement began, the States of America were just beginning to echo menacingly with the dull murmurs of that internal upheaval which was to break out with such terrifying vigor some thirty years thereafter. The young Republic which granted an open door to all religions, could hardly busy itself over what appeared to be the wrangling of some belated and hoary sects over an empty question of bells and fringes. Even those of us who have been born into that newer religious atmosphere which has been cleared and sweetened by the Oxford Movement amongst many other causes, cannot easily place ourselves in the Europe of our grandfathers who had to pass their lives without trains and telegrams. It is hard for us to realize that in 1830 the Iron Duke, the invincible Wellington, the very pink and pattern of an English statesman, should give it as his opinion that the reform measures demanded by the Birmingham Political Union were fatal

to the British Constitution. Events proved the inaccuracy of his diagnosis.

At this interval of time, it is strange to read that the saviour of Europe, not to say of England, was driven from office for refusing to sanction electoral legislation which put an end to rotten boroughs, and gave a ten-pound franchise.

Yet the victor of Waterloo may well have hesitated before opening the door to a popular movement which had few guarantees against anarchy. I doubt if he had any serious scruples against Reform; what he dreaded was Revolution. Of that he had seen too much in his eventful life. The principles which had sent Charles I to the block and had flung the tea-chests into Boston Harbor, had recrossed the ocean to a land of emotion and idealism. The fanaticism of popular principles had at the outset demanded its pound of flesh, which was given it by the masked headsman of Charles I. In America the efforts made for freedom and representative government, though revolutionary, were neither regicide nor anarchical. The colonies never lost the continuity of their primitive institutions. And as their struggle was mainly against the intrusion of new principles of government into their old easy Home Rule, they fought grimly round their own log cabins like men who had nothing to win and all to lose by a spasm of anarchy. It was otherwise with the feverish proletariat of France. The aim of those who had power—and the maddest seem to have had most power—was to create a ruin, and to search among the embers for what booty might be found. Wellington was one of those whom Europe commissioned to seize and bind France in her folly, and he did it gently, remembering the many noble lessons Europe owed to France in her right mind. But even in the hour of her aberration, if France could not be a teacher, she could not cease to be an example; and it was, perhaps, while threading his way among the brave French peasantry whom his bullets had shot down, that Wellington made up his mind how to deal with men who clamored for Reform.

The Whig government under Grey which succeeded Wellington, represented aspirations for reform that ranged from such as we should now consider palliative and half-hearted, to those that we look upon as anarchical. The Emancipation Act of 1829

had sent O'Connell to Westminster, and for the first time in the history of the Empire every grade of society was represented in the legislature, from the financiers of Lombard Street to the crofters of Clare. Moreover, the tide that swept Grey to power was made up of revolutionary currents which might finally carry everything their way. When poets like Wordsworth sang the French Revolution, and philosophers like Mill justified and, so to say, canonized it, thousands of lesser minds could hardly help invoking it. But, as in France the first blow was struck at the established Church, so, too, in England daring minds soon suggested that in the name of liberty, which was destroyed by an ecclesiastical monopoly, and in the name of equality, which was mocked by an ecclesiastical establishment, and in the name of fraternity, which was travestied by the patriarchal benevolence of an ecclesiastical aristocracy, the Church of England by Law Established should be brought into line with the new notions of freedom, utilitarianism, and progress. While the English Church was thus threatened from outside with the weightiest attack that she had yet borne, the enemies within her were no less dangerous than the enemies without. There had sprung up a school of liberal thought even within the ranks of her beneficed clergy. The men who looked on Arnold as their mouthpiece were none the less rationalistic in dogma because they were ascetic in practice. In 1832 Arnold's essay on Church reform advocated the inclusion of Dissenters in the Church. If the National Church was long to remain the faithful spouse of the English nation, it was argued by men of Arnold's stamp that her frontiers should be widened until commensurate with the national religious thought. Men would not endow what they differed from. And it was felt on many sides that it was better in the interests of the nation that the union between State and Church should be preserved rather than that the Church should be forcibly divorced and granted a mere financial allowance.

There were still many of the High Church party who believed that if the Church's unction did not confer a divine right on kings, still less, without this mystic ceremony, could it confer a divine right on a parliament elected by a ten-pound franchise and charged with the drastic duty of reformation. It was felt that, however

useful the right of king and Commons had been in bringing forth the Church of England by Law Established in the sixteenth century, it would be a sacrilege for parliament to superintend the education and reformation of the English Church in the nineteenth century. But the Erastian purpose of parliament was supported by the majority of the nation. Inside the Church the party of liberal ecclesiastics would have welcomed almost every reform that parliament might choose to demand. They would have reduced the Church to a mere organ of the nation's religious thought. And the party of the Low Church, never marked by any leaders of distinction, found it to their taste not to meddle with the will of a legislative body which had done so much to give their semi-Calvinistic doctrines house-room within the Church's formularies during the process of their rubrication in the sixteenth century. It was evident then that if the Established Church was not to timidly allow itself to be degraded into an Erastian department of the State, salvation could only be looked for from the handful of scholarly High Churchmen grouped around the poet Keble, who carried the mind back two centuries to the courteous chevaliers to whom the shedding of one's heart's blood for a lost cause was but a gentle art.

It had been a part of High Church principles to lay stress upon the article of the Creed which reads, "I believe in the Holy Catholic Church." In their terror of mind High Churchmen realized that before a handful of clergy could hold in check the greater part of Englishmen, help must be sought out of England. What is a truism to Catholics looked like a hopeful paradox to them, viz., that a combination of national strength pitted against a national Church can only be checked and routed by an alliance with the world-wide Church. To put it in the words of the *Apologia:*

"I thought little of the Evangelicals as a class. I thought they played into the hands of the Liberals. With the Establishment thus divided and threatened, thus ignorant of its true strength, I compared that fresh vigorous Power of which I was reading in the first centuries. In her triumphant zeal on behalf of that Primeval Mystery, to which I had so great a devotion from my youth, I recognized the movement of my Spiritual Mother. 'Incessu patuit Dea.' The self-conquest of her ascetics, the patience of her martyrs, the irresistible determination of her Bishops, the joyous swing of her advance, both exalted and abashed me. I said to myself,

'Look upon this picture, and on that.' I felt affection for my own Church but not tenderness; I felt dismay at her prospect, anger and scorn at her do nothing perplexity. I thought that if Liberalism once got a footing within her, it was sure of victory in the event. I saw that Reformation principles were powerless to rescue her. As to leaving her, the thought never crossed my imagination; still, I ever kept before me that there was something greater than the Established Church, and that that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and the organ. She was nothing unless she was this. She must be dealt with strongly or she would be lost. There was need of a second Reformation."

And it was to be a Reformation not in the direction of the new rationalism which was finding its ways into thought and action, into philosophy and politics, but in the direction of the old principle of authority which was everywhere being sent into banishment or oblivion.

Many of the events which were directed toward banishing the idea of the world-wide Church served effectively to recall it. The revolution now subsiding in some countries, and rising in others, had brought about the ruin of mediævalism. When institutions are in ruins they excite pity rather than hatred. A wave of poetic emotion for all that was beautiful in the old order swept over the literary world. The new utilitarianism was too commercial, too practical to appeal to the finer emotional side of literary men. But despoiled abbeys, ruined minsters, dethroned ideals, were poetry or the makings of poetry. Scott, Wordsworth, Chateaubriand, De Maistre, Coleridge, enlisted the imagination on the side of Catholic truth. Their writings ranged from the most subtle and mystical philosophy to the deepest and tenderest poetry. No one could live long in their company without consciously or unconsciously furnishing his fancy with a series of brilliant or pathetic pictures, and providing a line of easy thought when the mind was jarred by the rough and senseless denunciations of bigotry. Then, too, England, and we might almost say Europe, overflowed with *émigrés* priests, pathetic exiles for conscience sake, who, to their honor, made the world see that they had been driven from their land rather than bend their knee to Baal. Whilst Englishmen with sound Church principles were preparing to stay on in their comfortable rectories by submitting to the Erastianism of a liberal legislature, there was much that was touching and even reproachful in the presence of these meek

curés, most of them scholars, many of them saints, who witnessed for God and against Mammon by teaching their beloved mother-tongue to classes of jeering school-boys. In His own good time God will surely show what graces came upon the land in reward for the brotherly welcome which England gave these exiled priests. It opens out a deep view of God's unthought providences, to read in the *Apologia* the following simple words: "The French master was an *émigré* priest, but he was simply made a butt, as French masters too commonly were in that day, and spoke English very imperfectly."

However apostolical principles may have been suggested or strengthened in the mind of High Churchmen, it was perfectly clear that they were the only principles that could save the Establishment from a reformation "unto death." To prevent the National Church from being a mere branch of the national service it was necessary to maintain that it was a branch of a higher organization, a member of the world-wide commonwealth, the Holy, Catholic, Apostolic Church. But the difficulty was that such an assertion had not merely to be maintained but proved. Its greatest supporters could not say that it was self-evident, unless the Holy Catholic Church was to mean an invisible something in which membership was claimed by Dissenters equally with the stoutest Churchmen. An assertion has little weight with men who have time to think. The branch assertion would convince nobody until it became the branch theory. What was wanted was a philosopher. And the Church of England brought him forward—a man to reckon with, John Henry Newman.

The story of Newman's life is the best proof that he was one of nature's gifted thinkers. From his childhood things had been to him the parent of thoughts. Nature was not so much a lesson demanding to be learned as the enigma waiting to be solved,—a question patient of an answer. "I thought life might be a dream, or I an angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world." These are strange thoughts for a boy,—but not for a boy marked out for fame. "When I was fourteen I read Paine's Tracts against the Old Testament, and found pleasure in thinking of the objections

which were contained in them. Also I read some of Hume's essays: and perhaps that on Miracles. . . Also I recollect copying out some French verses, perhaps Voltaire's, in denial of the immortality of the soul, and saying to myself something like 'how dreadful, yet how plausible.'"[1] True philosopher that he was, every new book and every new friend was a new influence, until the time came for him to give rather than receive. *Butler's Analogy* became the mould in which his thought was cast. Hence students of Butler and Newman are not unaccustomed to view the *Development of Doctrine* as nothing less or more than a second volume of the *Analogy*. The poetic atmosphere of Oriel and the personal influence of Whateley developed the reasoning faculties of Newman until, as he writes, "I was beginning to prefer intellectual excellence to moral; I was drifting in the direction of the Liberalism of the day. I was rudely awakened from my dream at the end of 1827 by two great blows—illness and bereavement."

Thus the thinker who set about planning a theory for a Church which had gone on well enough for three hundred years without a theory, was well qualified to think facts into their true setting. A true philosopher must be catholic-minded in his world-wide view. He must not merely relate things to their environment, but trace relationship between things and their remotest causes and most distant effects. The fascination of scepticism and liberalism which had passed over Newman had found him a daring thinker and left him a tried philosopher. His difficulties could not add to his genius, but they could add to his experience. He had gone through the fire and the water, and might be trusted to give the true philosophy of the solid earth.

He could not have started with a more effective mental mould than that which had been given him in his long hours' communion with Butler's *Analogy*—a book brimful of the true philosophy which has made the *De civitate Dei* and the *Summa*. If a theory of the Establishment had to be framed, it was foregone that it would be all-embracing; it would be thorough; it would be philosophical. It might turn out to be false; but it could not fail

[1] *Apologia.*

to be subtle and influential. When the Tracts for the Times began to appear in 1833, it was soon felt that a power to be reckoned with had suddenly made its appearance from the common room of an Oxford college. The Catholic principles which the Tracts and their writers put forward, exerted a force which surprised their propagators even more than their opponents. The originators, indeed, of the Movement "would have found it difficult to say what they aimed at of a practical kind; rather they put forth views and principles for their own sake, because they were true, as if they were obliged to say them; and though their object certainly was to strengthen the Establishment, yet it would have been very difficult for them to state precisely the intermediate process or definite application by which, in matter of fact, their preaching was to arrive at that result. . . . In a very few years a school of opinion was formed, fixed in its principles, indefinite and progressive in their range, and it extended into every country."[2]

Men wrote because they had to say something, quite as much as because they had something to say. They put their thoughts on paper to give them shape, more than to give them publicity. And as they wrote, a theory formed itself in the mind of their leader. To put it in his own words: "Two things were necessary for the defence of the Anglican Church,—a broad intellectual, intelligible theory, and a logical and historical foundation for that theory; and he was content to attempt the former, taking the latter for granted."[3] The theory developed was that of the *Via Media* or Branch theory. It was sketched out somewhat fully in the lectures on the Prophetical Office of the Church and published in 1837. In 1841 it was supplemented by Tract XC, a most daring attempt to reconcile the Thirty-nine Articles with the Decrees of the Church, including those of Trent. It is significant that in point of fact this Branch theory of Newman's has supplied the High Church party all the philosophy of their system which they have yet employed. They still hold to it, lest they should slip into Protestantism on the one side or into Catholicism on the

[2] Communion with the Roman See the legitimate issue of the Movement of 1833. Lecture IV.

[3] *Prophetical Office of the Church*: Preface to the third edition.

other. Moreover, some of Newman's clever evasions, for they cannot be called explanations, of the Articles are still current and still powerful. It is just thinkable that a deep intellect such as Newman's might under the stress of a great moral trial press his loyalty to the Church of his childhood to the point of reading Catholic truth into Protestant formularies; but that he should long continue in this state of tension, or that he should definitely adopt it as a dogmatic rule, would discredit his moral or intellectual worth. In the event he abandoned his theories, not indeed by contradicting all he once said, but by supplementing all that he truly said with those other truths which he had assumed or implied.

Meanwhile the profession of the Catholic principles of Apostolic succession, the Sacramental system, episcopal jurisdiction, anti-Erastianism, and the rest, which was working unto death in the mind of Newman, was winning a quick and striking success everywhere with High Churchmen. For the moment patrons of the new Movement detected the note of life in the quality of success. It was impossible for them to see that the victories won by Catholic principles were in the world of theological thought rather than in the world of ecclesiastical politics. True enough the Movement stayed the hand of the State for a moment. But the next moment the State had closed with its new enemy, and its mailed hand came down even heavier than before. Nothing that the Movement taught has appreciably loosened the death grip of the national legislature over the national Church. Every official or quasi-official act since 1833 has but forged the fetters more closely around the Establishment. Even in the present year we have seen a blow struck at the English Church which would have driven a Catholic Hierarchy into exile. It is almost unnoticed by the Erastianizing prelates of the national Church. In the case of Canon Gore's confirmation in the See of Worcester it has been decided by the law officers that charges of heresy or schism against a nominee for a bishopric are not to be decided by the spiritual officers, by the bishops or the metropolitan, but by the lay patron, *i. e.*, by the State.

It is suggestive to remark that as Newman was the philosopher of the Movement, there is scarcely any phase of the later

history of the Movement which he did not foresee, and scarce a difficulty which he did not answer. Wilberforce, if I remember rightly, went to Littlemore to consult Newman on a new view of that most unsettling event, the Elizabethan Settlement. Newman heard him patiently to the end and then said gently, "It is very clever. Perhaps it may satisfy you. But *I found I could not rest in it.*"

Even the later developments in the way of Reunion were thought out and rejected. He writes in the *Apologia:* "I believed that we had the Apostolical succession in the Anglican Church and the grace of the Sacraments; I was not sure that the difficulties of its isolation might not be overcome, though I was far from sure that it could. I did not see any clear proof that it had committed itself to any heresy, or had taken part against the truth, and I was not sure that it would not revive into full Apostolical purity and strength and grow into union with Rome itself (Rome explaining her doctrines and guarding against their abuse), that is, if we were but patient and hopeful. *I began to wish for union between the Anglican Church and Rome*, if, and when, it was possible; and I did what I could to gain weekly prayers for that object."[4]

In this spirit Tract XC was written to lessen the official distance between Rome and Canterbury. There is a world of pathos in the words of the *Apologia:* "I observe also that though my Tract was an experiment, it was, as I said at the time, no *feeler;* the event showed this; for when my principle was not granted, *I did not draw back, but gave up.* I would not hold office in a Church which would not allow my sense of the Articles."[5]

The endeavor to Catholicize the Anglican Church has been forcibly put by Newman himself: "I do not think that we have yet made fair trial of how much the English Church will bear. I know it is a hazardous experiment—like proving cannon. Yet we must not take it that the metal will burst."[6] But in the end he considered that the Anglican Church as a religious organization had not burst for the reason that it had never been an organism with personal existence, but that it owed its continuance to its ambiguous formularies and its Erastian alliance with the State.

[4] *Apologia*, Ch. III. [5] *Ibid.* [6] *Ibid.*

His Catholic principles needed a Catholic environment, and in October, 1845, Father Dominic received and welcomed him into the Alma Mater of his soul.

Newman was a philosopher. Before all things else he was a pioneer of thought, the framer of a great theory of which he could truly write: "I fully acknowledge the force and effectiveness of the genuine Anglican theory, and that it was all but proof against the disputants of Rome; but still, like Achilles, it had a vulnerable point, and that St. Leo had found it out for me, and that I could not help it;—that were it not for matter of fact, the theory would be great indeed; it would be irresistible, if it were only true."[7]

Now, a philosopher is clearly distinguished from a logician, and in point of fact Newman writes, "I had a great dislike for paper logic."[8] A philosopher may be compared to a discoverer who opens up new regions. What men seem to think instinct in him is a judgment determined by a long chain of considerations and facts which his master-mind alone can weigh. He detects things at a glance. He has an eye for locality. His guesses are prophetic. And though he may not patiently parcel out the country by miles and yards, yet it is known to him in every yard and mile. But a logician is a surveyor. With his chain and level he goes over the country traversed by his chief, and the hastily formed sketches drawn by the man of genius may come under his revision. Before Newman came to the end of this philosophy of Anglican theology William George Ward began to deal with the new theory as a surveyor deals with newly explored country. He took the thoroughly English instruments of level and chain. He stated propositions in their simplest terms. His mathematical training had taught him to simplify and to state clearly. But as the corrections of a plodding surveyor may prove tiresome to the great man in his discoveries, so, too, the new school which cut across the Movement of 1833, and by a charge of logic precipitated the mistiness of the *Via Media*, could hardly fail to distress the father of the theory. Newman's interpretation of the Articles might have passed uncondemned. But when Ward's logically

[7] *Ibid.*, Chap. IV.

[8] *Ibid.*

blunt mind called that interpretation non-natural, and challenged anyone to own that they subscribed each of the Articles in a natural sense, the fearless thought-surveyor was condemned.

In his masterly *Ideal of a Christian Church*, Ward's orderly and straightforward mind is everywhere seen. The argument falls into the most logical and consistent divisions. It is proved by every mood and figure, that God must have granted an end and an ideal to the Church, and that the Anglican Church was very far from reaching the divine plan. Ward, of course, was more than a logician. His acquaintance with the utilitarian views on philosophy and politics had taught him not merely to argue, but also to think. Like Newman he had won his soul by fighting for it. He had lifted himself out of liberalism into the dogmatic principle. He had held to theism not merely because he was born to it, but because he had thought it out. And the *Ideal* is the work of a philosopher. Yet it is consummate logic, though its conclusions are more acceptable to the understanding than to flesh and blood. Ward had not always the gift of striking with a gloved hand. His blows were ringing, but they were honest. Men felt him to be inconsistent with himself, even when they degraded him for being consistent with Anglicanism in writing the famous words of the *Ideal*: "For my own part I think it would not be right to conceal; indeed, I am anxious to openly express my own most firm and undoubting conviction that were we, as a Church, to pursue such a line of conduct as has been here sketched, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration" (p. 473). This was his last development in 1844. But some time before that he had been fascinated, as his master had been, by the Branch theory, which aimed at a future Reunion of a branch and stem. "He followed Mr. Newman in the view that the English Church was on her trial. If she could recover her Catholic character, if the movement continued to progress and to grow, the ultimate result would be Reunion with the Roman Church; and it seemed wrong by any hasty step on the part of individuals to frus-

trate so glorious a prospect."[9] But both the true philosophy of Newman and the good logic or good sense of Ward at length overthrew the bad theology and the delusive dreams of the *Via Media*. A month before Newman knelt at the feet of Father Dominic, Ward had knelt before Father Brownbill, S.J., in the Jesuit Church, Bolton Street. Thus philosophy and logic had reached the same conclusion, viz., that Catholic principles are a foreign growth in the Establishment, and that the true home of the men who hold them and weigh them and are prepared to obey them at all costs is in the bosom of the One, Holy, Catholic, Apostolic Church of which Rome is the central See and the Pope the visible Head.

In my two previous papers I have treated of a book written by Mr. Spencer Jones dealing with the subject of Reunion. I would link his name with those of Newman and Ward. To the philosopher and logician I would add the catechist. After the discoverer and surveyor comes the geographer. The principles discovered or reproclaimed by Newman and coördinated by Ward are popularized by Spencer Jones. The three men have a common gift of honesty and straightforwardness of character. They make no secret of their bias. They put things at their strongest, so that men may see the best and worst of them. And as it has been the fate of Newman and Ward to be accused of the one fault of disingenuousness, which they could not commit, it may be even the fate of Mr. Spencer Jones. To think with them may be to suffer with them. A better omen is the final evolution of the religious views of the master and his sturdy supporter. It was given to them to see the true home of their principles and to follow them whithersoever they led. Both men went out from their brethren and turned their back unflinchingly on every worldly prospect to espouse Him who is the Truth. It is significant that the men who planned and framed the only intelligible theory the Anglican Church has ever had, who gave it an intellectual footing; who knew what was in it, if any man did; who dreamed of Reunion,—at length gave it up as a dream and turned to realities by offering the rest of their years and all of their

[9] *William George Ward and the Oxford Movement*, by Wilfrid Ward, p. 150.

talents to the See which has never faltered in its continuous witness to Catholic principles.

Surely the Oxford Movement has run a course since the Assize Sermon until to-day, when, as Mr. Spencer Jones informs us, "It is not merely that the majority of English Churchmen have appealed away from the Privy Council; many thousands of them have also appealed on points that cannot be described as insignificant, away from the episcopate in England to the Holy Church throughout all the world outside." It is a long way back to Newman, for whom a "Bishop's lightest word was heavy;" but it is a step toward Rome, a day's journey nearer the City of Peace, whose gates at length closed in welcome behind the masters of the Movement. The men who carried forward the Anglo-Catholic revival were set on obtaining that lasting peace which is farthest away when principles are surrendered or truth compromised. Their aim was peace through the truth. God granted their heart's wish, when they were given the grace to pass into the great world-wide *Pax Romana*. No matter how eloquently or convincingly they may have written, their deeds are still more eloquent and forcible than their words. Not what they have written, but what they have sacrificed, is the true lesson of their lives. The terminus of the Movement is the terminus of its first movers. Those who follow them, one by one, may take comfort in the thought that whoever makes his peace in his own name with the See of Peter has come back for good to his true *Sancta Mater Ecclesia*, from whom his beloved land received the double dowry of human knowledge and Divine Faith, whilst England was but a man-child among the nations.

God grant that of the thousands who have appealed away from the Anglican episcopate to the Catholic Church many may have the grace to seek shelter with that See by whom they will find themselves befriended in every enterprise for Catholic principles, and to whom the present Erastian peace and plenty of the English Church is a degradation of Faith and a denial of our Blessed Lord's promise: "The Gates of Hell shall not prevail against it."

VINCENT MCNABB, O.P.

Woodchester, England.

Analecta.

EX ACTIS LEONIS XIII.

(E Secret. Brevium.)

I.

Indulg. Plenaria conceditur visitantibus, certis diebus quolibet anno, aliq. ecclesiam Ord. Capuccinorum: ad septennium.

LEO PP. XIII.

Ad futuram rei memoriam.

Oblatis Nobis precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis ex utroque sexu Christifidelibus, qui vere poenitentes et confessi ac S. Communione refecti, ecclesiam quamlibet ubique terrarum existentem Coenobiis adnexam Fratrum seu Monialium Ordinis Capulatorum diebus vigesimaquarta Martii, undecima ac trigesimaprima Maii, vigesimaseptima Iulii ac trigesima Octobris mensium, a primis vesperis usque ad occasum solis dierum huiusmodi singulis annis devote visitaverint ibique pro Christianorum Principum concordia, haeresum extir-

patione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex hisce die id egerint, Plenariam omnium peccatorum suorum indulgentiam et remissionem etiam animabus fidelium in purgatorio detentis per modum suffragii applicabilem misericorditer in Domino concedimus. Praesentibus ad septennium valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die 11 Decembris MDCCCCI, Pontificatus Nostri vigesimo quarto.

Pro Dno *Card.* MACCHI.

L. ✝ S. N. MARINI, *Subst.*

II.

CONCEDUNTUR INDULG. FAVORE SCAPULARIS SS. CORDIUM JESU ET MARIAE.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Ad fidelium cultum pietatemque erga Divinum Cor Iesu atque Purissimum Cor Deiparae Virginis magis fovendam et excitandam, supplicationibus, quas Nobis adhibuere tum Venerabilis Frater Episcopus Massiliensis, tum religiosae Sorores ex Instituto Filiarum Cordis Iesu, libenter obsecundavimus, et per Decretum SS. Rituum Congregationis die IV Aprilis MDCCCC datum, scapulare eiusdem S. Cordis Iesu in agonia positi necnon Amantissimi Cordis Mariae Perdolentis una cum proprio ritu et formula benedictionis et impositionis adprobavimus. Quum vero nunc a Nobis postulatum fuerit ut nonnullas dicto scapulari indulgentias adnectere et applicare velimus, Nos ut etiam in hac re piis votis annuamus, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. eius auctoritate confisi, omnibus et singulus Christifidelibus in universo orbe degentibus, qui praedictum scapulare, dummodo sit confectum iuxta formam in supradicto Decreto descriptam, de manu Sacerdotis, cui ab Apostolica Sede facultas facta fuerit,

receperint, si die receptionis vere poenitentes et confessi ad S. Synaxim accesserint, plenariam ; item in cuiusque eorum mortis articulo, si vere etiam poenitentes et confessi ac S. Communione refecti, vel quatenus id facere nequiverint, saltem contriti, nomen Iesu ore, si potuerint, sin minus corde, devote invocaverint etiam plenariam ; et si vere poenitentes et confessi ac S. Communione refecti quamlibet Ecclesiam seu Oratorium publicum solemnitate SSmi Corporis Christi, feria sexta post octavam eiusdem solemnitatis, postrema dominica mensis augusti et festivitate Immaculatae Conceptionis B. M. V. a primis vesperis ad occasum solis dierum huiusmodi quotannis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo die praedictorum id egerint, plenariam similiter omnium peccatorum indulgentiam et remissionem misericorditer in Domino concedimus. Contrariis non obstantibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae ; atque praesentium Litterarum, quod nisi fiat, nullas easdem esse volumus, exemplar ad Secretariam S. Congregationis Indulgentiis sacrisqu · Reliquiis praepositae deferatur, iuxta Decretum ab eadem S. Congregatione die XIX Januarii MDCCLVI latum et a S. M. Benedicto PP. XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum.

Datum Romae, apud S. Petrum, sub annulo Piscatoris, die XVII Martii MDCCCCI, Pontificatus Nostri anno vigesimo quarto.

ALOIS, *Card.* MACCHI.

III.

INDULGENTIAE CONCEDUNTUR RECITANTIBUS PARVUM OFFICIUM SS. CORDIS IESU, A S. RIT. CONG. NUPER APPROBATUM.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Auspicato contigit ut Christianorum hominum pietas in SS.mum Cor Jesu, quod tanta exarsit in humanum genus chari-

tate, in hac rerum inclinatione morumque demutatione, non modo restincta non sit, sed etiam excitetur quotidie magis magisque salutariter deflagret. Hoc enim studium, per quod populus christianus trahitur ad Jesum Christum, et amat quodammodo amorem Eius, cum dignum existimet omni veneratione cultuque suo illud Cor divini amoris receptaculum, Nos et summopere delectat, et in spem optimam inducit futurum esse, ut Deus pacatus sinat aliquando exorari, atque Ecclesiae suae misereatur vices.

Quapropter quum Nobis supplices nuper admotae sint preces a dilecto filio Nostro Benedicto Maria S. R. E. Presb. Cardinali Langénieux ex dispensatione Aplica Archiepiscopo Rhemen. ut Officium Parvum SS.mi Cordis Jesu a Nostra Rituum Congregatione recognitum iam atque adprobatum, nonnullis Indulgentiis ditare velimus, Nos qui nihil optamus magis atque in oculis habemus, quam ut Christianorum studium erga SS.mum Cor Jesu in dies singulos provehatur, libenter supradicti Antistitis optatis obsecundandum censuimus. Quare Aplica auctoritate omnibus et singulis utriusque sexus Christifidelibus corde saltem contritis qui dictum Officium Parvum Ss. Cordis Jesu a S. R. C. approbatum vel latine vel lingua vernacula dummodo versio sit fidelis et rite probata, devote recitaverint, atque pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint quo die id egerint ducentos dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas poenitentiarum relaxationes etiam animabus Christifidelium quae Deo in charitate coniunctae ab hac luce migraverint per modum suffragii applicari posse in Domino indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus valituris in perpetuum. Volumus autem ut harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae, utque praesentium Litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur, iuxta decretum ab

eadem Con.gne die xix Januarii MDCCLVI latum et a S. M. Benedicto PP. XIV Decessore N.ro die XXVIII dicti mensis approbatum.

Datum Romae apud S. Petrum sub Anulo Piscatoris die XII Decembris MDCCCI, Pontificatus Nostri Anno XXIV.

L S.

A. *Card.* MACCHI.

Praesentium Litterarum exemplar delatum est ad hanc Secretariam S. C. Ind. S. Rel. praepositae, die 24 Januarii 1902.

FRANCISCUS SOGARO, Arch. Amiden. *Secret.*

IV.

CONCEDUNTUR INDULGENTIAE CELEBRANTIBUS SSMUM NOMEN IESU.

LEO PP. XIII.

Ad perpetuam rei memoriam.

A nulla quidem re Christiano homini datur potius capere auspicium posse, quam a Sanctissimo Nomine Iesu, quod est *super omne nomen* et in quo *omne genu flectatur coelestium, terrestrium et infernorum et omnis lingua confiteatur.* Non latuerat id certe veteres Christianos, qui omnium rerum gerendarum initium ab illo ducere solebant, ut scilicet sibi rebusque suis, quem obtabant, exitus contingeret. Nostris etiam temporibus Ecclesiae luctuosis sancta haec et laudabilis consuetudo deleta omnino non est: nonnulli enim Christiani populi initium novi anni a Nomine Iesu faciunt illique integrum mensem Januarium, quo mense aguntur solemnia Iesu Nomini recolendo, Deo quasi anni primitias offerentes, solent consecrare. Nos idcirco, qui de bono atque utilitate animorum, quorum Nobis est divinitus commissa salus, solliciti damus operam, ut boni mores in Christianas civitates invehantur, pravi et corrupti prohibeantur, vehementer cupimus atque optamus, ut prisca illa consuetudo inter familias christianas revirescat et floreat. Id enim apprime respondet et consentaneum est orationi dominicae in qua pie sancteque obsecramus Deum quotidie ut sanctificetur nomen Tuum; neque res atque actus nostri tristes habebunt exitus, si eos in nomine Iesu exordiamur. Quamobrem vestigiis insistentes decessoris Nostri

Pii Papae Noni rec. mem. qui Ecclesiae Neapolitanae sanctum illum antiquorum christianorum usum retinenti de coelesti thesauro divitias est largitus, rogante Congregatione Indulgentiis Sacrisque Reliquiis praeposita, omnibus et singulis Christifidelibus, qui speciale aliquod obsequium SS.mo Nomini Jesu quolibet die mensis Januarii devote exhibuerint tercentos dies, si id in Ecclesia vel publico Oratorio praestiterint, si vero privatim centum tantum dies de numero poenalium in forma Ecclesiae solita expungimus. Iisdem vero Christifidelibus qui praefato pio exercitio publice, idest in aliqua Ecclesia vel publico Oratorio quotidie adstiterint et postremo die quo idem pium exercitium explebitur, vere poenitentes et confessi ad Sacram Synaxim accesserint pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione preces ad Deum effuderint, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Quas omnes et singulas indulgentias, peccatorum remissiones et poenitentiarum relaxationes etiam animabus in Purgatorio detentis per modum suffragii applicari posse indulgemus. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentes nullae sint si earum exemplar S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae non exhibeatur; utque praesentium exemplis seu transumptis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris 21 Decembris MDCCCCI.

Pontificatus Nostri anno vigesimoquarto.

Pro Do.no *Card.* MACCHI.
N. MARINI, *Subst.*

Praesentium Litterarum Apostolicarum exemplar exhibitum fuit S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem etc.

Dat. Romae ex Secret ejusdem S. C. Die 4 Mart. 1902.

Pro. R. P. D. FRANCISCO Archiep. Amid. *Secr.*

L. † S. JOSEPHUS M. C. COSELLI, *Subst.*

V.

INDULGENTIAE ADNEXAE ASCENSIONI SCALAE SANCTAE DE URBE, LUCRARI POTERUNT QUATER IN ANNO, AD SEPTENNIUM, AB ASCENDENTIBUS SCALAM PROPE SANCTUARIUM B. M. VIRG. DE LOURDES.

LEO PP. XIII.

Universis Christifidelibus praesentes litteras inspecturis salutem et Apostolicam Benedictionem.

Ad augendam fidelium religionem animarumque salutem caelestibus Ecclesiae thesauris pia charitate intenti, omnibus et singulis utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communione refectis, qui Scalam ducentem ad collem, ubi Stationes Viae crucis erectae sunt, prope Sanctuarium Lapurdense B. Mariae Virg. Immaculatae in Dioecesi Tarbien., quatuor anni diebus ad cuiusque arbitrium sibi eligendis, flexis genibus devote ascenderint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex hisce die id egerint, ut eas omnes et singulas indulgentias, peccatorum remissiones, ac poenitentiarum relaxationes consequantur, quas consequerentur, si Scalam Sanctam de Urbe personaliter et devote flexis genibus ascenderent, Apostolica Auctoritate tenore praesentium concedimus et indulgemus. In contrarium facien., non obstan., quibuscumque. Praesentibus ad septennium tantum valituris.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXX Januarii MCMII, Pontificatus Nostri Anno vigesimoquarto.

Pro D. *Card.* MACCHI.

L. ✝ S. N. MARINI, *Subst.*

E SACRA CONGREGATIONE RITUUM.

I.

ORD. MIN. S. FRANCISCI CAPUCCINORUM.

DUBIA CIRCA KALENDARIUM RITUS AMBROSIANI.

R. P. Franciscus a Vallio, redactor Kalendarii Fratrum Minorum Sancti Francisci Capuccinorum, Provinciae S. Fidelis,

Pagi Ticinensis, de consensu sui adm. R. P. Ministri Provincialis ac R.mi P. Procuratoris Generalis, a Sacra Rituum Congregatione sequentium Dubiorum resolutionem humillime expostulavit, nimirum:

I. Sacerdotes Ritus Romani celebrantes in Ecclesiis Ritus Ambrosiani, quodnam Kalendarium sequi debent?

II. Ipsi Sacerdotes, celebrantes aliqua vice Missam Parochialem in iisdem Ecclesiis, sequi debent Kalendarium et Ritum Ambrosianum, aut Kalendarium et Ritum Romanum?

III. Et quatenus affirmative ad primam partem, quaeritur: An hoc valeat etiam pro Regularibus, qui ex praecepto gravi Constitutionum tenentur ad Ritum Romanum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Ad I. Servent Kalendarium Ritus Romani Dioeceseos, dummodo diebus solemnioribus localibus, ex. gr. Titulus vel Dedicatio Ecclesiae, Patronus praecipuus loci, etc., se conforment quoad colorem et Missam Kalendario Ecclesiae, in qua Sacrum faciunt.

Ad II. *Affirmative* ad primam partem, *Negative* ad secundam.

Ad III. *Affirmative* in casu.

Atque ita rescripsit, die 10 Ianuarii 1902.

D. *Card.* FERRATA, *Praef.*

L. † S. † D. PANICI, Archiep. Laodicen., *Secret.*

II.

DUBIUM.

CIRCA USUM COERULEI COLORIS IN HISPANIA.

A Sacrorum Rituum Congregatione expostulatum fuit utrum Indultum Apostolicum quod concedi solet pro Regno Hispaniae ut Sacra paramenta coerulei coloris adhiberi possint quoties celebratur Missa Immaculatae Deiparae Conceptionis sive Festiva sive Votiva, comprehendat etiam Missas *Apparitionis* B. M. V. Immaculatae, vulgo de Lourdes, et *Manifestationis* Immaculatae Virginis a Sacro Numismate vulgo *della Medaglia Miracolosa?* Et Sacra eadem Congregatio ad relationem subscripti Secretarii, ex-

quisito voto Commissionis Liturgicae respondendum esse censuit: *Negative.*

Atque ita rescripsit die 15 Februarii 1902.

D. *Card.* FERRATA, *Praef.*

L. † S. † D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INTERPRETATIO PRIVILEGII CIRCA ALTARE PRIVILEGIATUM IN ECCLESIIS VICARIALIBUS, IN CASU.

Hermannus Dingelstad, hodiernus Episcopus Monasteriensis, per Breve Apostolicum die 16 febr. 1897 facultatem obtinuit "in qualibet ecclesiarum parochialium et collegiatarum necnon rectoralium seu adnexarum appellatarum, quibus Vicarii sive, uti vocant, expositi sive curati, iuribus parochialibus gaudentes ac propriam curam animarum exercentes praesunt, unum Altare privilegio... decorare."

Attamen in Dioecesi Monasteriensi existunt etiam Vicarii curati, qui ecclesiae filiali seu adnexae ad tempus addicti sunt, curam animarum exercent ac iuribus parochialibus gaudent, exceptis bannis nuptialibus et sepultura, quae in ecclesia parochiali matre habentur.

Episcopus Orator modo a S. Congregatione indulgentiarum expostulat:

An etiam in talibus ecclesiis vi facultatis supradictae unum Altare privilegiatum designare valeat?

Porro S. Congregatio, audito etiam unius ex Consultoribus voto, praefato dubio respondendum mandavit:

Affirmative, iuxta Decretum in una *Wladislavien.*, d. d. 27 Novembris 1764.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 27 Aprilis 1901.

L. M. *Card.* PAROCCHI.

FRANCISCUS SOGARO, Archiep. Amiden., *Secretar.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.[1]

The Roman documents for the month are:

I.—PONTIFICAL ACTS (SECRETARIATE OF BRIEFS):

1. Granting a plenary indulgence, under the usual conditions, to the faithful visiting any church of the Capuchin Order between first Vespers and sundown of March 24, May 11 and 31, July 27, and October 30.
2. Granting a plenary indulgence to those who wear the scapulars of the Sacred Heart of Jesus and Mary, (*a*) on the day of their investiture with the same, if they receive Holy Communion on that day; (*b*) at the hour of death, if they invoke the Holy Name devoutly, at least in their heart; (*c*) if they visit a church or public oratory on the feast of Corpus Christi, on the Friday following the octave of that feast, on the last Sunday of the month of August, and on the feast of the Immaculate Conception, between first Vespers and sundown of these feasts, receiving Holy Communion and fulfilling the customary conditions for the gaining of plenary indulgences in general.

[1] CORRECTION.—Our attention has been called to a misprint in the April number of the REVIEW, p. 445, where, in the summary of documents, No. 1 should read: "Missionaries are qualified to hear confessions . . . *without* special leave from the Prefect Apostolic,"—instead of "*with* special leave," etc.

Same page, III, 3: The votive Mass of the Sacred Heart may *not* be said on the first Friday of January, if it occurs on the vigil of the Epiphany.

3. Granting an indulgence of *two hundred days*, applicable to the holy souls, for each recitation of the approved Little Office of the Sacred Heart, either in Latin or in English.
4. Granting to all the faithful who assist at some public devotion in honor of the Holy Name of Jesus during the month of January, three hundred days indulgence for each time, and a plenary indulgence if they assist at such devotions during the entire month. To those who perform their devotion privately an indulgence of one hundred days is granted each time. The aforesaid indulgences are applicable to the souls in purgatory.
5. Granting (*ad septennium*) to those who ascend on their knees the steps leading to the *Via Crucis* at the Basilica of our Lady of Lourdes the same indulgences that are granted to those who ascend the *Scala Sancta* at St. John Lateran, Rome. Four times a year.

II.—The S. Congregation of Rites:

1. Prescribes that priests of the Roman Rite celebrating Mass in churches of the Ambrosian Rite (Milan) follow the Roman Diocesan Ordo, except on solemn local feasts, such as the titulary, etc., when they conform to the calendar and color of the church in which they celebrate.
2. Decides that *blue*, which is a privileged liturgical color for the Mass of the Immaculate Conception throughout the Spanish dominion, may not be used for other privileged Masses of the Blessed Virgin, such as that of the *Apparitio* (Lourdes), *Manifestatio* (Miraculous Medal).

III.—The S. Congregation of Indulgences interprets the sense of the general concession of one privileged altar for parochial churches as including all such churches in which the parochial functions are as a rule carried out (therefore mission churches); but none other, unless by virtue of a separate indult.

THE NOVENA BEFORE PENTECOST.

On Friday, May 9, every parish church throughout the Catholic world, and, with the approval of the local Ordinary, every other church and chapel, begins the Novena in honor of the Holy Ghost prescribed by the Encyclical *Divinum illud munus* (May 9, 1897). "We decree and command that throughout the entire Catholic world a nine days' devotion begin in preparation for the feast of Pentecost, this year and every year hereafter, for all time to come, in every parish church (and in other churches and chapels according to the judgment of the Ordinaries). To all the faithful who take part in this Novena and who pray according to our intention, as is customary, we grant an indulgence in God of seven years and seven quarantines for every day. Moreover, a plenary indulgence is granted to those who go worthily to confession and communion on any day of the Novena, or on Pentecost Sunday, or within its octave, if they devoutly pray in the same sense." Those who are legitimately prevented from attending the public Novena in the church may make the same privately and obtain the same privileges, which are applicable likewise to the holy souls in purgatory.[1]

The Holy Father specifies his intention in the above-mentioned Encyclical in a most touching appeal to Catholics, first to coöperate with one another toward a complete restoration of Christian principles in the social and domestic life of our day, among princes and people; secondly, to pray and labor toward bringing about a reunion of the Christian forces in the worship of the One Church under one Shepherd.

The singing or recital of the Sequence "Come, Holy Ghost—*Veni, Creator Spiritus*," or of the "Holy Spirit, Lord of Light—*Veni, Sancte Spiritus*"—each of which is separately indulgenced—with some special prayers to the Holy Ghost from the Raccolta, and others for peace and union among Christians, for the conversion of non-Catholics, for the Sovereign Pontiff, during exposition of the Blessed Sacrament or immediately after the principal Masses, would answer the intention of the Holy Father.

Leo XIII himself has indulgenced the following two prayers

[1] The Plenary indulgence may be gained twice within the time between May 9 and the octave of Pentecost.

which we take from the new Raccolta as intended to serve the purpose of the Novena.

"Holy Spirit, Spirit of Truth, come into our hearts; give to Thy people the brightness of Thy light, so that they may come to please Thee in the unity of faith."—(*Indulg. 100 days. Resc. July 31, 1897.*)

"O Holy Spirit, our Creator, come to the aid of Thy Holy Church, and strengthen and confirm it by Thy supreme power against the incursions of its enemies; and by Thy love and grace renew the spirit of Thy servants whom Thou hast anointed, so that they may glorify in Thee the Father and His only begotten Son, Jesus Christ our Lord. Amen."—(*Indulg. 100 days. Resc. Aug. 26, 1889.*)

TROUBLE BY TELEGRAPH.

(Communicated.)

The old pastor of Bluetown, about one hundred miles from New York, who forgot what he had learned at school about physics, had two callers one evening, Mr. White and Miss Green from Newton, seventy-five miles away. They wanted to be married. They could not be married in their own town, for Mr. Jones, who kept a store there, said that if he did not marry Miss Green, no one else would; he had shown several the pistol that he carried, and with which he intended to shoot any one who would dare marry her. The pastor of Bluetown thought the reasons sufficient; he told them to call the next evening, and that in the meantime he would get the necessary dispensation. He told Mr. White to get a letter from his pastor before coming, as politeness required it. Before going on business to New York early next morning, the old pastor sent a telegram, reading, "Please send at once dispensation *disp. cultus* for John White and Mary Green." He then got on the train. About an hour and a half afterwards, when the train stopped for a moment at Newton, a friend of his got on board. "Well, Father A—, there's going to be trouble at Bluetown this evening, I think!" "About what?" "About that marriage between Mr. White and Miss Green. There is a man, named Jones, living here at Newton, who wanted to marry Miss Green; he is an ugly fellow; she would not have him, and he swore that no

one else would have her, if he could prevent it. About an hour and a half since he came down to the railway station for his mail, and while he was there he heard your telegram asking for a dispensation for Mr. White and Miss Green going over the wire. You know Jones, like myself, used to be a telegraph operator." "Well, do you mean to tell me that every message sent from Bluetown is heard at Newton by every one who understands the click of the instrument?" "Certainly. There is one wire stretching from New York to Bluetown, and every one of the thirty stations along the road hear all the messages sent to or from every one of the others. Every message sent or received is clicked off by the thirty telegraph instruments at the same time." "So there are thirty operators who hear every message, whether it is meant for their station or for any of the others?" "Certainly, if they pay attention to it." "And any others who may understand the click of the telegraph and who are lounging about, get the messages too?" "Certainly." "The telegraph, then, is a very public means of communication?" "Yes, but not so public as the newspapers." "But is it much more public than postal cards?" "It is. Telegraph operators can send their private messages free, but they seldom do so. They prefer letters or postal cards."

J. F. S.

TERCENTENARY OF THE BODLEIAN LIBRARY.

On November 8th of this year Oxford University is to celebrate the tercentenary of the establishment of the Bodleian Library, which, owing to the literary treasures guarded within its walls, is one of the most famous and important storehouses of mute learning in the world. It contains the earliest *incunabula* printed in England, such as St. Jerome's *Expositio*, dated December, 1468, from the Oxford press of Corsellis; numerous fine specimens of the Caxton Westminster prints, and more than thirty thousand MSS., among which are Caedmon's version of Genesis and King Alfred's transcription in Anglo-Saxon of St. Gregory's Pastoral.

It is not improbable that the Vice-Chancellor in his address to the learned corporations and distinguished literateurs from every part of the world, on occasion of the opening festival in October, will dwell upon the part which the "Reformation," so-called, played in the uplifting of the standard of learning and the cultivation of letters. But if Sir Thomas Bodley, who was a Protestant, endowed the library which now bears his name, it must not be forgotten that that institu-

tion represents merely a restoration of the old Cobham Library founded in the north-eastern corner of the Church of St. Mary the Virgin two centuries and a half earlier, by several Catholic bishops and by donations of most valuable manuscript books, which are now entirely lost.

What became of them? Edward VI, king of the "reformed" England, in his zeal (by proxy) for the Protestant faith, ordered his Commissioners in 1550 to visit the library and "to search out and confiscate all manuscripts having traces of Romanism, either in illumination or rubricated initials. The task of vandalism was thoroughly carried out, the valuable collections of years being burnt and sold; and in 1556 Duke Humphrey's Library (the Duke had erected a new building, forming the centre portion of the great Reading Room, which was completed in 1480, whence the library received his name) became a timber-yard."[1] Some of the manuscripts thus destroyed would be worth all the incunabula contained in the Bodleian of to-day and the British Museum combined. And the barbarism was not due to Moslem fanaticism, much less to monkish ignorance in the Dark Ages, so-called, but to anti-Catholic zeal in an age that produced our Shakespeare. Nor can we be in doubt as to the character and value of the books burnt, if we may judge of the specimens preserved in the Manuscript Department of the British Museum.

In connection with the above it may interest the curious visitor to the British Museum to note among the Miscellanea (passing the autographs, as one enters from the Greenville Library), a small volume, being a collection of Scripture texts in the handwriting of King Edward VI, to prove the doctrine of Justification by Faith, with a dedicatory epistle to the Duke of Somerset, his uncle, of whom history says that though a staunch Protestant during his career in honor, he protested at the hour of death that he wanted to be a Catholic.

ADVERTISING PIETY.

The members of the Belgian Hierarchy have recently taken a united step toward suppressing a method of advertising prayers common with what are called devotional magazines (*revues pieuses*). The Bishops forbid any periodical published in Belgium to print personal requests or "intentions" for prayers, or thanksgivings for special "favors received." The only form of personal requests for the

[1] Shrimpton's *Historical Handbook to Oxford.*

prayers of associate readers which is permited, is that of "Recommended," or "Thanks returned," followed by the initials of the persons who asked for prayers or who give thanks. In no case are the names to be mentioned in full, nor is the amount of the offerings to be specified. Any periodical failing to recognize this injunction in practice will be deprived of the diocesan *Imprimatur*.

No doubt, to many good people, especially pious editors, this will seem like checking the spirit of devotion. In reality it is intended to check a spirit which, in the name of devotion, fosters a certain conceit by inducing the piously inclined to patronize the devotional "stand" which this or that particular organ represents, which patronage is intended to support the devotional propagators as well as the devotion.

That pious associations, especially the Religious Orders, should have their distinctive organs for propagating zeal in behalf of the particular devotion which their confraternities represent, is quite intelligible and just. But when the organ is mainly devoted to appeals which suggest and ultimately invite "contributions" to the support of an organization, which, whether you call it religious or secular, makes its living by endeavoring to show that its prayers are a superior working article, then it becomes a species of traffic, and the conductors of it are mere parasites who had better work at some other trade than literature, since they cannot make it profitable on its own merits. Thus think evidently the Belgian Bishops. And what is more, they are a unit on the subject. They want no drones, even in literature.

We add the text of the document, which might some day furnish a model to others, in view of the fact that there are all kinds of prayer-machines set in motion by travelling and stationary nuns and monks who seem to have lost the spirit of their vocation, and who prey on the innocence and weakness of sentimental people in the world.

"Les directeurs des *revues pieuses* qui publient sous le titre de *recommandations* des demandes de prières pour faveurs à obtenir, ou sous le titre *d'actions de grâces* les faveurs spéciales obtenues, se contenteront dans la suite de mentionner les unes et les autres d'une manière générale, à titre d'accusé de réception. Ils voudront bien se borner à donner les initiales du nom des personnes intéressées avec le nom de la localité qu'elles habitent, sans indiquer les faveurs à obtenir ou déjà obtenues, les offrandes faites à cette occasion, etc."

Modèle à suivre.

Recommandations: J. B. D., Mons.

Actions de grâces: J, B. D., Mons.

L'Imprimatur du diocèse sera refusé aux revues pieuses qui ne se conformeraient pas à la présente disposition.

DR. EVERETT HALE'S GOSPEL AND THE "DARK AGE."

Dr. Edward Everett Hale, whom Mr. Edwin Markham styles the "civic saint" of our day, gave his gospel in a nutshell recently at a Boston festival in his honor. He said: "The world is not going to the devil, but is going to be the Kingdom of Heaven! . . . The Middle Age—the Dark Age—talked about our being the children of the devil, about our being children of depravity, totally incapable of God, and all that stuff. That has all gone!"

We remember that Luther expressed some such sentiments as Dr. Hale attributes to the teachers of the Middle Ages; indeed the language was too forcible to permit its reproduction here. Calvin had kindred ideas. As to the doctrine of the mediæval schools—of which St. Francis of Assisi, St. Bonaventure, St. Thomas are fair samples—we learned from them that man is the heir of God and co-heir of Christ, with whom he is to share the kingdom of heaven; and that he was created only for happiness, if he would have it. That such happiness was not to be of this world, as Dr. Hale would have it, was taught by a very gentle and loving teacher, St. John. And he had it from "The Master," whose doctrine the Boston divine rather perverts. "The whole world is seated in wickedness" (1 John 5: 19). Christ tells His Apostles that the world would "hate them." St. Paul, speaking of a class of men not very different from those of our own age, tells his followers: "Be ye not conformed to this world!" And the injunction applies, indeed, to every age, so that it looks very much as though Dr. Hale belonged to that class of whom the Evangelist says, "They are of the world; therefore of the world they speak, and the world heareth them." That world opens "a wide road" and "many there are who walk in it."

DISTRIBUTING COMMUNION OUTSIDE MASS.

Qu. What is the rule in regard to distributing Communion outside Mass? Is the celebrant obliged to say the *O sacrum convivium* with following versicle and prayer, or is this *ad libitum*, as the Ritual seems to imply in using the words "dicere poterit"?

Is the blessing to be given after reposing the ciborium in the tabernacle, or is it given with the ciborium before restoring it?

Resp. The Ritual, speaking of the antiphon *O sacrum convivium*, says "dicere potest," which means that it is not obligatory. But the antiphon *Panem de coelo* and the *Deus qui nobis* immediately following are of obligation.

The blessing *Benedictio Dei omnipotentis*, etc., of the Ritual, is invariably given after the ciborium has been returned to the tabernacle, unless the distribution of Communion takes place immediately before or after a Requiem Mass. This is clear from a decision of the S. C. R., August 30, 1892,[1] which reads: "Versiculi et Oratio *Deus qui nobis* sunt de praecepto. Benedictio autem semper danda est—unico exceptu casu, quando datur immediate ante vel post missam defunctorum—sub formula *Benedictio Dei*," etc.

FATHER DUTTO'S ESTIMATE OF CATHOLIC SPAIN.

To the Editor of THE ECCLESIASTICAL REVIEW:

Having read *The Life of Bartolomé de Las Casas*, by the Rev. L. A. Dutto, and subsequently noted a criticism of the same work in the March number of THE ECCLESIASTICAL REVIEW, I take the liberty of offering some remarks on the subject which might interest your readers. I am of opinion that much of the sentiment adverse to Catholic Spain is based upon erroneous information. This applies not only to Protestants, but also to American Catholics. Father Dutto's book is, in my opinion, hardly calculated to counteract this sentiment. Would any honest and critical historian accept the passionate utterances of enthusiasts, such as Cola di Rienzi, or Savonarola, or even the writings of some of those zealous and saintly men, who figure in the reform movement toward the end of the Middle Ages, as giving us an unbiased view of the history of their times? These men, it must be remembered, aimed at abolishing certain abuses, and in consequence painted in vivid colors only the shadowy side of their time, and, therefore, need be read with discrimination by those who want a true account of their times. This is true also of the writings of the Right Rev. Bartolomé de Las Casas, O.P., when he gives us the history of Spanish America. It is but justice to say that he has deserved exceedingly well of the Indians, and that his work in their behalf is worthy of the highest praise. But to centre in him the credit of having

[1] N. 3792 ad **X**, of the *Decreta authentica*, new edition.

saved the Indians from extermination, as though the Spaniards would have brought about such dire result but for him, is simply extravagant. On this point the historian, John Gilmary Shea, seems more sober-minded when he writes: "The impetuous Las Casas, so far from standing alone, is really one of the least conspicuous, even in the missionary annals of his own order; and in efforts to convert, civilize, and protect the Red man, all the religions orders rivalled each other, lavishing their blood and toil to save the Indian for time and eternity."

A. F. Bandelier, whose work and researches under the auspices of the Archæological Institute of America entitle him to stand at the head of documentary historians and explorers in Spanish-America, characterizes Las Casas in the following words:

"It is evident that in Spanish-America as well as everywhere else the strict decrees of the crown in behalf of the Indian were sometimes evaded or disregarded, and the native occasionally treated with cruelty. But these instances were only exceptions, and not the rule. Las Casas in his injudicious diatribes has completely misrepresented the facts in many cases. He was an honest, but utterly impractical enthusiast, who failed to understand both the Indian and the new issue placed before that Indian through the discovery of America, and who condemned everything and everybody from the moment that they did not agree with his theories and plans. The royal decrees in favor of the Indian were numerous, and the labor bestowed by the kings of Spain and their councils on the 'Indian Question' was immense, so that it would require a special monograph of great extent in order to do justice to the subject. . . . No reliance can be placed upon the numerical statements concerning the so-called Spanish-blood-baths, particularly none upon those of the Bishop of Chiapas, Bartolomé de Las Casas. The whole literature of that period should be read with the same reserves with which we receive the political 'campaign literature' of the present."

FR. ANSELM WEBER, O.F.M.

Ft. Defiance, Ariz.

THE PASCHAL CANDLE ON THE EVE OF PENTECOST.

Qu. Is the Paschal Candle to be lighted during Solemn Mass on the eve of Whitsunday, where all the ceremonies, including the Blessing of the Font and the Baptism of Converts, are carried out as prescribed?

Resp. The Paschal Candle is extinguished after the Gospel at the Solemn Mass on Ascension Thursday. It is not lighted again after that, except for the blessing of the Font. Therefore, not at the Mass. (*Cf.* Rubr. Miss. *in Ascensione Dom. post Evang.*)

THE PASCHAL SEASON.

Qu. Why is the Paschal Candle extinguished on Ascension Thursday, since the paschal season continues on until Trinity Sunday?

Resp. The Paschal Candle was not intended to indicate the duration of the paschal season. Its significance lies in the fact that it is a symbolical expression of the Risen Saviour. But He ascends into heaven before the coming of the Paraclete whom Christ promised His Apostles to send unto them. Trinity Sunday is the day on which we celebrate the active organization of the Church, or the beginning of a new era in the manner of the divine manifestation. Trinity Sunday might, therefore, be called the beginning of the new ecclesiastical (not the liturgical) year, making the Eastertide close the old year, before the conclusion of which every Christian was to prove himself by partaking in the Resurrection through Confession and Communion.

PERPETUAL DAILY MASSES.

Qu. Is not the acceptance or making of any contract for perpetual daily Masses forbidden in future? And does not the obligation of a perpetual Mass mean one Mass only every day throughout the year, and not simply three hundred and sixty-four Masses said at any time and by any priest, or at convenience?

Some of my clerical friends maintain that a "daily Mass" may be put off a day or so—even longer—provided the obligation be fulfilled within the limits mentioned in theology in cases of ordinary stipends.

Resp. The obligation of a perpetual daily Mass cannot be entered into by any priest without the sanction of the Bishop (Ordinary); or in the case of regulars, their Superior General.

As to the fulfilment, the terms of the testators are to be observed,—"quantum possibile est, juxta eorum veram vel prudenter praesumptam voluntatem adimpleantur." The Council of Trent makes the bishop the legitimate interpreter in cases of doubt. A reduction of the obligation can be authorized only by the Holy See. The obligation *ex justitia* is satisfied if the number of Masses be equivalent to that originally stipulated for, that is, one for each day of the year, even if they be said at irregular times within the given limit. That method may, however, be a violation of charity, if it be done without just cause.

THE RECENT REGULATIONS REGARDING THE CANONICAL INSTITUTION OF NEW RELIGIOUS COMMUNITIES.

There has been, of late years, an increasing disposition, especially in missionary countries, like England or America, to establish new religious organizations which take simple vows. This tendency has grown out of a desire to harmonize the activity of the religious communities with the special and local demands of modern philanthropy. The mendicant orders and the institutes whose constitutions prescribe solemn vows have in many cases proved insufficient to cover the new ground, and this mainly through a lack of power to adapt themselves in the observance of their rules (which were made to suit other conditions of social life) to altered circumstances. The Bishops, as responsible guardians of faith and charity in their dioceses, looking about for suitable instruments among the religious orders representing the work of education and charity, have thus been occasionally handicapped. The crystallized traditions and the ancient rigor of the Rule and Constitution which produced saints in olden times were maintained by a central authority unable at times to estimate the possibilities of a just observance in distant localities and in conditions of life very different from those of their own land.

The result of these differences has been a preference shown on the part of the ecclesiastical authorities in mission countries for religious institutes of comparatively modern origin. These new orders would not call for changes of a fixed Constitution. Such changes, even if they were readily effected, are apt to weaken the spirit of an order, since they are calculated to lessen the respect for hallowed traditions and open the way to innovations which cannot easily be limited. It is one of the strong supports of the Jesuit discipline, and the secret of its continued influence after three centuries of existence, that it admits of no change in its Rule or Constitution. The principle of adaptation rests in temporary and local dispensation. The Constitution admits of amendments; but under no condition does it allow eliminations or changes.

In some cases where the objection of ancient and crystallized tradition did not prove a hindrance to the introduction of certain orders into the work of education and charity, there were peculiarities of national training which prevented ready amalgamation

and success. Blessed should remain among us the memory of the noble and holy priests and nuns, French, Belgian, German, Italian, and Spanish, who did the work of pioneers, establishing the faith of Christ by their privations and labors in the new lands. But, in course of time, the fact that others were at hand equally ready to do the same work and to undergo the same sacrifices, with the added equipment of the language and manners of the people whom they were to educate and to sanctify, naturally lessened the opportunities of those who loved the ways of their native land, and to whom the traditions of their novitiate were like the records of Paradise at the time of first fervor.

Thus it has come to pass that our Bishops gradually favored the establishment of religious communities whose members were native to the country in which they were laboring, and who could adapt their rule of life to the present conditions. Much more even did the Bishops show themselves willing to sustain the efforts of Tertiaries who would form their community life in accord with the local needs in the field of education and charity.

However, this course was not devoid of entanglements threatening to destroy good order and to interfere with the exercise of ecclesiastical jurisdiction. New institutes which obtained success in one diocese were called for in another, or desiring to increase their efficiency they proposed to open branch houses. In some cases the Bishops, making use of their ordinary right of approving pious undertakings within the limits of their dioceses, welcomed these affiliations, permitted the opening of new houses, and also the establishment of new institutes, presuming that there was no necessity of applying for approbation to the Holy See, so long as they did not claim for these institutes any canonical privileges not granted to individual or private associations of charity.

But the increase of such associations on the one hand, and the disadvantage at which their freedom of choice to undertake new works of charity placed in some instances the orders that had Rome's canonical approbation, has caused the S. Congregation to outline a programme of formation and a process for obtaining the regular approbation of the Church in behalf of all such organizations.

In the case of the orders already approved, Rome reserves

the right of sanctioning the establishment of new houses under separate jurisdiction. This we have already explained in a former number of the REVIEW.

As regards the religious societies or institutes to be established in future, we possess now a complete set of regulations, which we shall treat of in detail in future numbers of THE DOLPHIN for the benefit of the religious, since these will find therein indications of Rome's mind in regard to the above-mentioned adaptation to the present circumstances.

For the clergy it will suffice to give here the general outline of the document in question:

SECTIO PRIMA

DE ORDINE PROCEDENDI IN APPROBANDIS NOVIS INSTITUTIS EORUMQUE CONSTITUTIONIBUS.

1. De diversis gradibus approbationis concedendae, antequam ad Constitutiones approbandas perveniatur.
2. De Institutis nullo modo aut caute tantum laudandis et approbandis.
3. De approbatione Constitutionum.
4. De excludendis a textu Constitutionum.
5. Generalia in Constitutionibus requisita.
6. Specialia de titulo.

SECTIO ALTERA.

SCHEMA CONSTITUTIONUM.

PARS PRIMA.

De natura Instituti, et de modo ad ipsum accedendi, et in eo vivendi.

I. De fine Instituti.
II. De membris Instituti.
III. De admissione aspirantium ad Institutum.
IV. De postulantibus.
V. De habitu.
VI. De novitiis et novitiatu.
VII. De dote.
VIII. De emissione votorum.
IX. Generalia de votis.
X. De voto et virtute paupertatis.
XI. De voto et virtute castitatis.
XII. De voto et virtute obedientiae.
XIII. De confessione et communione.

XIV. De aliis exercitiis pietatis in communitate peragendis.
XV. De mortificatione et Poenitentiis.
XVI. De Adiumentis pro tuenda disciplina et vita spirituali sororum.
XVII. De infirmis.
XVIII. De suffragiis pro defunctis.
XIX. De Dimittendis sororibus ab Instituto.

PARS SECUNDA.

De regimine et structura Instituti.

I. De suprema auctoritate in Instituto, et de capitulo generali.
  1. Quando, quomodo, et ubi capitulum convocandum sit.
  2. Quaenam sorores vocem in capitulo habeant.
  3. Electiones in capitulo faciendae.
    a. De praeside, de scrutatricibus, de secretaria capituli.
    b. De electione et reelectione moderatricis generalis.
    c. De electione sororum a consiliis, necnon secretariae et oeconomae generalium.
  4. De negotiis in capitulo pertractandis.
II. De moderatrice generali.
  1. De auctoritate qua gaudet, ubi praecipue de ipsius, necnon et de episcopi domos invisendi disseritur.
  2. De iis quae ipsi non licent.
  3. De depositione et renunciatione eius.
III. De consilio moderatricis generalis.
IV. De sororibus a consiliis.
V. De secretaria generali.
VI. De oeconoma generali et de administratione bonorum temporalium.
VII. De magistra novitiarum.
VIII. De provinciis et earum moderatricibus.
IX. De domibus et earum moderatricibus.
X. De sacrista et ianitrice.
XI. De obligatione Constitutionum.

CATHOLIC HIGHER EDUCATION AND "THE DOLPHIN."

The editor of the *New York Times* (Book Review, April 12), commenting upon Cecil Rhodes' "project of a Jesuitical union of Anglo-German peoples," in the matter of higher education, says: "The most memorable result of the nineteenth century in the history of our universities was the introduction of scientific teaching from Germany. If the twentieth century should succeed in introducing the best virtues of the English university system, the result would indeed be fortunate."

Naturally the query suggests itself, how this amalgamation of different national systems in education, if it come to pass, will affect our Catholic higher education, which is rather of the Celtic type. How do our university students stand compared with not only the students of our own great non-Catholic High Schools, but with those of Europe? Father Finlay, the Jesuit professor in the Dublin University College, has been giving Conferences recently to the *Catholic undergraduates* of Oxford University. The conferences were upon the subject of the "Phenomena of Conscience," a topic which we might say is absorbing the attention of specialists in physiology as much as the students of ethics. As Father Finlay developed his theme with a view of fostering the spiritual life of the young university students, we have asked ourselves whether the eminent Jesuit professor, who is no less pleasing and instructive in his books as he is in the professor's chair, might be induced to discuss similar topics in our DOLPHIN. But here comes a spokesman of the century-old University of Georgetown to tell us in its fine-looking *Journal* that the topics treated in THE DOLPHIN are "exceedingly lofty," and practically above the heads of the gentlemen who take courses in American higher education, preparing them to fill the functions of the learned professions as Catholic gentlemen. We only note the expression as a little extravagant, and should be sorry to think that there is no hope of THE DOLPHIN being read or understood by the undergraduates of Georgetown. We have met with a much more lofty reception at the hands of some of the other universities in America, not to speak of the colleges for women, where also higher education is imparted, and where our modest DOLPHIN has been hailed as a valuable guide and aid in their efforts at real culture.

As to the women, it is generally believed that they are, at least in America, more cultured, on the whole, than the men. That has certainly been the case thus far, although the efforts of the representative institutions of our national education will—at least among non-Catholics—soon eliminate the distinction. Protestant higher education is coming with giant strides, and the periodical literature that issues from the Protestant universities is not only of a highly intellectual type, but is in the broad sense

religious as well. We have no monthly to set off this flood from the opposite side. THE DOLPHIN therefore has a purpose. And while we may admit that it has to swim against the stream, there are quite enough really educated Catholics in and outside our educational institutions to keep it, we trust, going and growing. These, we are confident, will come to its support from conviction, and help on its course of propaganda for the high Christian culture which is the rightful heirloom of the Catholic Church. Why would anyone discourage such a project?

THE CLERICAL "ACADEMIA."

In reply to some requests for further particulars regarding the establishment of the *Clerical Diocesan Academia*, of which we made mention in the last number of the REVIEW, we hope to be able to report results in due time. The movement is, we understand, making excellent progress. What would be most desirable for priests who contemplate similar work is the list of books and other sources which have been prepared through the coöperation of the Bishop with the efforts of his priests. This list we have obtained and mean to publish, with some comment, in our next issue.

INTERMENT IN CHURCHES OR UNDER ALTARS.

Qu. Was there not a decree issued last year, or very recently, forbidding the interring of bodies in churches or under altars?

Resp. A decree of January 12, 1897, reinforces the old ecclesiastical law which forbids the burial of any person under or quite near the altar. A distance of about three to four feet from the altar suffices. "Tres cubitos esse fere unum metrum longitudinis; atque hanc distantiam sepulcrorum ab altari sufficere." The privilege of burial within the church (always beneath the ground), while not absolutely forbidden, is as much as possible to be reserved to the bishops and priests of the church. "Exoptat Ecclesia ut privilegium sepulturae in aedibus sacris servetur Episcopis, aliisque viris ecclesiasticis." This decision was reissued last year in the case of the Spanish dioceses. (Aug. 30, 1901.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. The Home of the Semites.—Walter M. Patton has contributed to the *Methodist Review*[1] an article entitled "The Home of the Semites." The writer is of opinion that the Semites belonged originally to the Hamito-Semitic race in Africa, and were differentiated as Semites only later on in southwestern Arabia, so that Arabia must be regarded as their home. Professor Lewis Bayles Paton[2] and Dr. Hugo Winckler[3] agree in dividing the Semites into four groups, distinct in language and historic importance. The first wave of Semitic migration must have carried the Babylonian-Assyrian group out of Arabia into Mesopotamia, Syria, and Palestine; for at the earliest period disclosed to us by the Egyptian and Babylonian records, about 3500 B.C., Syria and Palestine were already inhabited by Semites, and a Semitic civilization was in full bloom in Babylonia. "The Amoritic Migration" supposes a second wave of Semitic migration which poured out of Arabia and overflowed Babylonia about 2500 B.C. This second group consisted of the Canaanite Semites, among whom, according to Winckler, the Phœnicians and the Israelites enter most prominently into the field of history. We may add in passing that according to Dr. von Landau[4] the importance of the Phœnicians has been overrated by most modern historians; the writer believes that they never possessed an empire of their own, and that their civilization was not at any time original or independent of other and mightier nations. The Egyptian monuments give evidence that

[1] Nashville, January—February, 1902, pp. 34-47.

[2] *The Early History of Syria and Palestine.* New York: Charles Scribner's Sons, 1901, pp. xxxvi—302.

[3] *Die Keilinschriften und das Alte Testament*, von Eberhard Schrader, dritte Auflage. Berlin: Reuther und Reichard, 1902. *Cf.* also Radau, *Early Babylonian History down to the end of the Fourth Dynasty of Ur.* Oxford University Press. 1900.

[4] *Der Alte Orient*, vol. ii, part 4.

about the same time the valley of the Nile was overrun by Semites, and the Pœni must have been carried into their respective seats in consequence of the same national disturbances. "The Rise of the Aramæan Nations," which constitute the third group of Semites, falls, according to Professor Paton, in the period 1376—1160 B.C. The fourth group, or the Arabic Semites, must have migrated towards the south, and thus been removed from that field of history which is connected with Biblical subjects.[5]

2. Individuals or Tribes?—Professor König, of Bonn, undertakes to show in the *Sunday School Times* that Abraham, Isaac, and Jacob were individuals and not mere tribes. He grants that the word "beget" does not settle the question, since the Hebrews could speak of one nation begetting another without a violation of idiom. But, on the other hand, Cornill cannot place Ismael and Isaac on a level with Eunomos and Eukosmos, the reputed sons of Lycurgus; on comparison, the two pairs of names prove to be entirely dissimilar. König, next, disposes of the three main arguments in favor of the national character of the patriarchs. (1) It is true that in Stade's *History of Israel*, in Holzinger's *Genesis*, and in Guthe's *History of the People of Israel*, tribes and nations are said never to originate through the splitting up of rapidly increasing families, but always by the amalgamation of families. König has never seen this statement proved. Only once has he seen the attempt made, in a reference to a book on Siberia; but then he holds that in Arabia great tribes have been known to originate in the manner described in the Bible. (2) Cornill contends that "nations never call themselves after individuals, but the name of the ancestor is in every case at first a comprehensive title, a personification of the people"; Guthe believes "there is no nation in history that can name its progenitors." But König points out that the Israelites occupy an exceptional position, inasmuch as they came into existence only six hundred or four hundred years before their deliverance from Egypt; since the Arabs keep the pedigree of their very horses, the Israelites in Egypt may have known Abraham as their father. (3) If it is said to Rebecca "two nations are in thy womb," the expression is

[5] *Cf.* G. A. Barton, *A Sketch of Semitic Origins, Social and Religious.* New York: The Macmillan Co. 1902. Pp. 342.

easily understood to denote the heads of two nations. Finally, Prof. König proceeds to advance positive proofs for the individual character of the patriarchal heroes. (1) The pedigrees of the patriarchs do not agree with the actual relations of the tribes; they were not, therefore, invented to explain the existing relations. (2) In Israelite history certain monuments testified to actual events, and the events were not invented in order to explain the monuments; similarly, the names of the patriarchs testify to the existence of certain individuals, and the pedigree of these individuals was not invented in order to explain the existence of their names. (3) The very fact that Israel claimed a pre-Mosaic existence proves that existence; if they had begun with Moses, they would have had no reason for tracing their national genealogy beyond their great lawgiver.[6]

3. History or Fiction?—Among those who deny that the Israelite patriarchs were individuals, the question has arisen whether the legends of the patriarchs contain really some historical information concerning the respective tribes or reflect only the actual condition of the various tribes at the time when the legends originated. Father Lagrange[7] points out that one who has not yet given up the historical character of the patriarchs cannot proceed along this path of investigation except with the utmost reserve. "Ce souci," the writer continues, "n'arrête plus depuis longtemps les savants allemands de l'école libérale et—sauf Cornill, qui admet encore l'historicité d'Abraham—ils se demandent seulement si l'on peut employer l'histoire des patriarches pour aboutir à des conclusions certaines sur l'histoire des tribus." Dr. Carl Steuernagel[8] endeavors to find in the history of the patriarchs a real history of the corresponding tribes. As to Abraham the author is not very clear; before the conquest of Palestine the people of Israel consisted of four tribes: Lia, Jacob, Bala, and Zelpha, bound together by no political bond, but having the same religion. From the region south of Canaan, where the four tribes resided, the tribe Jacob alone went into Egypt, but returned

[6] Cf. *Expository Times*, March, 1902, p. 242 ff.

[7] *Revue biblique*, January, 1902, p. 124.

[8] *Die Einwanderung der israelitischen Stämme in Kanaan*, Historisch-kritische Untersuchungen; pp. viii + 130. Berlin: C. A. Schwetschke. 1901.

and met the other tribes near Cades, whence Lia and Zelpha attacked the land of Canaan and advanced to the northwest of Judea. The tribes Jacob and Bala were joined by the Horite clan Balan, by certain Amalecites and Cinites,[9] and though thus enlarged they were forced by the Edomites and Moabites to withdraw to the easter nplateaus. Now, the tribe Gad installed itself in Galaad, while the tribe Jacob retired to the Aramæan regions where it began to fuse with the tribe Rachel; this latter tribe will lose its existence in Canaan a little before the formation of the clan Benjamin.[10] Owing to its encounter with the Aramæan Semites, who were at that time migrating from Arabia across Syria, the tribe Jacob had to retrace its steps; it now crossed the Jordan, went first to Sichem and then settled about Bethel. The first conquest of Palestine was thus accomplished. The history of the tribe Juda is told twice: first, as the personal experiences of a fictitious patriarch,[11] and again as the exploits of the tribe.[12] In the same way, the history of the northern tribe Joseph, or Ephraim and Manasses, is told twice: first, in connection with the tribe Jacob, and again as advancing under the leadership of Moses and Josue. The reader of Steuernagel's book will be struck by the author's unwarranted assumptions and glaring inconsistencies; we need not point them out here.—Bernhard Luther[13] proposes another theory which shows less respect for tradition. The Israelite tribes did not exist before the conquest of Canaan. A number of clans had managed to possess themselves of Palestine, and owing partly to the necessity of defending themselves against external enemies, partly to the bonds of common country and avocation, they began to constitute tribes which were named according to their respective place of residence. Since Solomon[14] for the convenience of his tax-gatherers divided the whole of Palestine into twelve districts, it was but natural that there should be counted twelve tribes. But what becomes of the history of the patriarchs according to Luther's theory? They are remnants

[9] Gen. 36: 27; Jdg. 5: 14, 24; 12: 15.
[10] Gen. 35: 16 ff.
[11] Gen. 38.
[12] Num. 14: 43-45; 21: 1-3; Jdg. 1: 16-17.
[13] *Zeitschrift für die alttestamentliche Wissenschaft*, 1901, pp. 1-76.
[14] 3 Ki. 4.

of a primitive mythology, or expressions of national aspirations, or mere poetic fiction, or perhaps concrete representations of certain moral lessons. All this material was systematically arranged in artificially constructed genealogies. The reader will perceive that there is some difficulty in explaining satisfactorily the identity of the names borne by the twelve tribes and the legendary heroes. But this is only one of the many self-destructive elements which make up Luther's theory.

4. Critical Residue of the Old Testament.—What, then, do the critics leave us of the Old Testament? Professor Emil Kautzsch, of Halle, in a lecture on the lasting importance of the Old Testament,[15] first described the attacks made on the Old Testament from the earliest times of Christianity, and then formulated the method of defense: (1) All inconclusive proofs must be abandoned unreservedly; (2) the proofs for the importance of the Old Testament from an historic and æsthetic point of view must be duly weighed; (3) the proper and truly lasting importance of the Old Testament from an ethical and religious point of view must be urged. This latter consists, according to Kautzsch, in the fact that the New Testament revelation "directly connects with and therefore attests the preaching of the prophets; God revealing Himself now in Christ is the same who formerly spoke to Israel by the mouth of the prophets. He now completes the work begun in the Old Covenant." According to the author, the union established between the Old and the New Testament by the testimony of Christ is indissoluble and so close that no one can "attain to a truly exhaustive understanding of the New Testament who is not at home in what it presupposes, viz., the Old Testament."

5. In Historic Times.—W. H. Cobb contributes to the *Expository Times*[16] a few columns on "Certain Isaian Questions." They contain merely a summary of the author's article, criticized by Professor König in the November and December numbers of the same publication.[17] The trend of Isaian criticism for the last eighty

[15] *Die bleibende Bedeutung des Alten Testaments.* Ein Konferenzvortrag. Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 25. Tübingen: J. C. B. Mohr. 1902. Pp. 38.

[16] March, 1902, p. 285 f.

[17] *Cf.* THE ECCLESIASTICAL REVIEW, April, 1902, p. 464.

years reminds the writer of a road which bifurcates, the right-hand side constantly ramifying till it loses itself in a labyrinth. The fork of the road begins with Gesenius in 1821, but its chief bulwark, the historical situation in the time of Cyrus, rests on a misreading of the facts: Cyrus was no monotheist, never laid siege to Babylon, was welcomed by the city as a deliverer, and worshipped its idols. In fact, Dr. Cobb asks: "Did Cyrus do anything whatever for the Jews? Was there any return from Babylon before Ezra's? Was there even such an exile as tradition supposes?" The writer pronounces Isa. 40–66 to be in keeping with the historical situation of the Jews at the time of Ezechias, so that the Isaian origin of these chapters does not involve a prediction of events 170 years in the future. From a traditional point of view, one admits a deutero-Isaias rather than Dr. Cobb's theory in its totality; but this does not say that the latter may not be modified to such an extent as to render it most acceptable. The *Deutsche Litteraturzeitung*[18] contains a brief review of Professor Nikel's work on the restoration of the Jewish commonwealth after the Babylonian exile.[19] The reviewer assumes that he has said enough of the work by drawing attention to the fact that the writer believes in the authenticity of the Aramæan documents contained in the Book of Esdras, in the historicity of the chronology delivered to us by Esdras, in Esdras' first attempt to restore the walls of Jerusalem, in the completion of the *Thora* during the period of the exile, and in the traditional setting of the life of Daniel. We suppose this is a good specimen of a critical review without assumptions.

6. Reaching the Christian Era.—Volumes II and III, of Schürer's new edition of his *History of the Jewish People in the Time of Jesus Christ* appeared some time ago; but many of his friends were waiting with eager expectation for the appearance of Vol. I.[20] The work is so well known that it needs no further descrip-

[18] March 15, 1902, p. 651.

[19] J. Nikel, *Die Wiederherstellung des jüdischen Gemeinwesens nach dem babylonischen Exil.* Biblische Studien herausgegeben von O. Bardenhewer, B. V, H. 2, 3; Freiburg: Herder.

[20] *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi.* Dritte und vierte Auflage. Erster Band: Einleitung und politische Geschichte. Leipzig; J. C. Hinrichs, 1901.

tion; but a few words about the distinctive features of the new edition are in place. The fresh literature on the subject treated by Schürer, and the numerous recent discoveries of inscriptions and papyrus texts have necessitated additions amounting to more than a hundred pages. The history of the persecutions of the Jews in Alexandria, and the important question of the shekels and half-shekels are instances of subjects that called for a considerable expansion. The Excursus on the Census of Quirinius too has been enlarged from thirty to thirty-five pages. We regret to state that Schürer has not been induced by Professor Ramsay's careful study, *Was Christ Born at Bethlehem?* to change his opinion. He still holds that St. Luke perpetrated a twofold slip: (1) in attributing to Augustus the order that the census should be made throughout the whole empire; (2) in placing the census, which was actually made by Quirinius, some ten or twelve years too early. We feel quite confident that the near future will vindicate the truthfulness of the Evangelist on these two points, and convince the historian of a double error.—In the meantime, Professor Ramsay has not been idle; in the *Expositor*[21] he has published a striking *Corroboration* of his position, and he is by no means despondent of solving the difficulty on the lines he has been following.

7. History of the Infancy.—Thomas Nicol reviews Conrady's *Quellen der canonischen Kindheitsgeschichte Jesus*'[22] and believes that the author not only separates himself from the current critical opinion, but also inverts the true relations between the canonical and the apocryphal gospels, when he asserts that the first and the third evangelists depend for their facts concerning the infancy of Jesus on the *Protevangelium of James*.—Alfred E. Garvie writes a study on *The Virgin Birth*,[23] in which he endeavors to introduce certain spiritual elements into the meaning of the term. According to the writer, the Blessed Mother of Jesus by means of God's indwelling Spirit was rendered so sinless and so perfect in her faith, that Jesus inherited from her not sin, but faith in, and surrender to God. If Mr. Garvie had a clear idea of the supernatural

[21] Nov. 1901, p. 321 ff.
[22] *Critical Review*, *Jan.* 1902, pp. 32–35.
[23] *The Expositor*, Febr. 1902, pp. 126–135.

life, he would not have yielded to the temptation of enriching the history of human error by another useless theory.

8. Alive Messianic Problems.—Paul Fiebig has written a study on the meaning of the term "Son of man,"[24] and has found himself obliged to differ from the conclusions of Dalman, of Wellhausen, and of Lietzmann, who in their turn differ from each other. According to Fiebig, Jesus calls Himself "Son of man" in reference to the prophecy of Daniel 7: 13; He uses the expression, therefore, as a Messianic title, but does not limit it to the picture of "the Son of man" as given in Daniel. It is interesting to see that Paul Kahle, the reviewer of the foregoing work,[25] differs from Fiebig's conclusions as widely as Fiebig differs from his predecessors.—Georg Hollman has contributed a work on the meaning of Christ's death according to Christ's own words.[26] The writer defends against Kaehler and Seeberg, against W. Brandt and A. Eichorn the thesis that we can obtain scientific certainty on the subject in question, that Jesus really foreknew His death, and that He attributed a special importance to it. A more severe opponent than any of those already named rose up against Hollmann's conclusions in the person of Wrede.[27]—The same problem has been discussed from a somewhat different point of view by Albert Schweitzer.[28] The writer first wishes his readers to believe that the celebration of the Last Supper was not connected with Christ's words, "This is my body," "This is my blood"; he grants that the words were spoken by our Lord, but they had not essential connection with what Jesus gave His disciples to eat and to drink. He then proceeds to inquire how the giving of bread and wine was connected in the mind of Jesus

[24] *Der Menschensohn*, Jesu Selbstbezeichnung, mit besonderer Berücksichtigung des aramäischen Sprachgebrauches für "Mensch" untersucht. Tübingen: J. C. B. Mohr. 1901. Pp. vii—127.

[25] *Deutsche Litteraturzeitung*, Febr. 1, 1902, pp. 262 ff.

[26] *Die Bedeutung des Todes Jesu nach seinen eigenen Aussagen auf Grund der synoptischen Evangelien;* Tübingen: J. C. B. Mohr. 1901; vii—160.

[27] *Das Messiasgeheimniss in den Evangelien*, Göttingen, 1901.

[28] *Das Abendmahl in Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristenthums.* Heft. 1: Das Abendmahlsproblem auf Grund der wissenschaftlichen Forschung des 19. Jahrhunderts und der historischen Berichte. Heft 2: Das Messianitäts- und Leidensgeheimniss. Eine Skizze des Lebens Jesu. Tübingen: J. C. B. Mohr. 1901, xv—62; xii—109.

with eschatological ideas, and in particular with the thought of His own death. In order to explain this, the author contends that Jesus had the consciousness of His Messiahship, but that He considered His real Messiahship as beginning with the coming of the Kingdom of Heaven, which was to take place only after His death. At the Last Supper our Lord did for the Apostles what He had done a year before at the Lake of Galilee for thousands of people: He distributed bread and wine among His disciples in order to show that He was to give them a share in the future Kingdom of God. This meaning of the Last Supper was understood by the Apostles, and they must have understood Christ's reference to His death in the same sense. The connection between Dr. Schweitzer's theory and the words of the Synoptic Gospels is as close as that between the vagaries of a dream and the realities of life.

THEOLOGY.

IN *Le Correspondant* (March 10), P. Klein discusses the revival in ecclesiastical studies in France, the reorganization of the seminaries, abandonment of antiquated text-books, more careful regulation of study-time. Many of the *petits seminaires* are being subjected to annual inspection by institute professors. Numerous seminaries have come to an understanding with university faculties as to the scope of the theological baccalaureate examination. The Sulpicians and the Lazarists are sending the future seminary professors to receive special training at Paris and at Rome. Mgrs. Mignot of Albi, Latty of Chalons, Le Camus of La Rochelle, Baunard of Lille, have all published letters which are lending strength to the movement; and recently P. Hogan, instructor of the élite of the French and American clergy, guide of men like d'Hulst and de Broglie, has put into a last work the "treasures of experience amassed during a half-century of teaching by one of the most remarkable professors known to the seminaries since their foundation." It has been universally praised, and, in connection with the pastorals of the Bishops above named, it outlines a programme of intellectual development which will put the clergy in their proper position of eminence. Studies are to be put in rela-

tion with the exigencies of contemporary society, says Mgr. Le Camus. The forms and points of view of our theology must be rearranged, says Mgr. Latty—why should we obstinately persist in speaking as they did at the University of Salamanca? Our theological manuals are similar in two points; they are written in worse than mediocre language; and they lack broadness, depth, interest, and especially *actualité*. Use of the vernacular is advocated; some favorite theological arguments will refute themselves when submitted to the searching light and rigorous precision of French translation. Mgr. Mignot and P. Hogan go still deeper into the matter, demanding the union of wisdom with science, of personal sincerity with submission to ecclesiastical authority, of free research with respect for true traditions. The same spirit animates both these writers; the Archbishop having been the pupil, and always remaining the friend of P. Hogan. All this revival is to be effected by importing into the seminary some of the largeness of view of the university, but without ever confusing the different functions of the two institutions.

In the *Études* (March 20) P. de Grandmaison, writing on Harnack's *Essence of Christianity*, insists on this author's importance as the most illustrious representative of the liberal Protestant theology in Germany,—and that is practically in the world. The volume presents concisely what may be called quintessence of the religious creed that has grown out of Luther's reform. The critic devotes some twelve pages to a resumé of the whole book and fulfils this task more satisfactorily, perhaps, than any of the previous reviews. He then comments on the chief point of the volume, namely, its teaching about the person of our Saviour. Philosophical tendencies predominate over history in the author's treatment and determine the selection of the doctrines called "essential." Neither the authenticity of the Fourth Gospel, nor the integrity of the Synoptics is accepted. Every miraculous event and every dogmatic teaching are alike rejected; and Christ is said (despite the many passages in opposition), to have demanded no faith in His own divine character. The conclusion is that the difference between Catholic and liberal Protestant consists less in divergences of history or exegesis than in tendencies of interpretation. Even where we agree as to facts we are separated by an abyss.

In *Razón y Fe* (March) P. Martínez discusses an article already described in our own pages, a new explanation of Transubstantiation, by P. Georgel, in the *Annales de Philosophie Chrétienne* (May, 1901). Acknowledging the author's good intentions and piety, the critic goes on to indicate reasons for disagreeing with certain statements. First of all, it is to be remembered that the question as to the mode of change in the Eucharist is of primary importance, and not something to be put aside so long as belief in the Real Presence is secured. The explanation put forward by P. Georgel seems to be for various reasons ruinous in its principles and to involve difficulties more serious than those it is framed to answer. P. Georgel's idea that only the form and not the material of the bread is changed, appears to be identical with what was taught by Durandus and rejected by Alexander of Hales, St. Bonaventure, St. Thomas, Capreolus, Cajetan, and others. Moreover, the definition of the Council of Trent was universally considered to be opposed to this opinion. Descartes proposed a somewhat similar theory, and so did P. Cailly, Professor of Madrid, who was condemned in 1701.

In *Commer's Jahrbuch* (H. 3) P. del Prado continues his article on physical premotion, and treats of the different grades of intensity in this divine operation, the grades being measured, as Aquinas teaches, according to the effects produced. He specifies the instances in which the will is moved by God alone, and also those in which with the aid of God it moves itself. Dr. Grabmann speaks of the opposition and criticism encountered by St. Thomas' doctrines—a proof that he had thought and written something new—and goes on to sketch the Saint's great protagonist, Joannes Capreolus, the prince of Thomists († 1444).

P. J. a Leonissa continues his defence of the genuinity of the works of Dionysius the Areopagite. Dr. Glossner, continuing his sketch of the Catholic school of Tübingen, treats of Linsenmann, an instance of the speculative tendency in the teaching of moral theology. Linsenmann built upon Kuhn, making the notion of personality the centre of his system, and declaring it the differentiating characteristic of Catholic moral.

In the *Revue Thomiste* (March), P. Mandonnet maintains that if the status of probabilism in the Church be looked at from the

point of view of authority—the first and weightiest argument for theological opinions—it will be seen to occupy a precarious position.

P. Renaudin and P. Guillermin continue articles already noticed,—upon the definability of the Assumption and upon the question of sufficient grace; and the latter article affirms that Molinists do not sufficiently subordinate second causes to the first cause.

The *Divus Thomas* (fasc. 2) continues articles already mentioned. P. Floccari adds some arguments against C. de Kirwan, who, in the *Revue Thomiste* (Sept., 1901), admitted the possibility of modified evolutionism.

In *La Science Catholique* (December, 1901—January, 1902), P. Quiévreux wrote upon the proofs of the existence of God, discussing the demonstrability of this truth and the character of the demonstration. In the course of his article he made certain criticisms of Molinism, alleging that that theory allows some small part of human action to be independent of divine causality, and thus implies what is practically a new creation, which in turn implies an immanent creative power in man distinct from God. This makes it impossible for Molinists to demonstrate the existence of God. In a later issue (March) P. Lanusse answers by saying that Molina taught the metaphysical necessity of an immediate divine concurrence to every determination of a creature's activity. "No one who has read with attention Molina, Suarez, and the great Molinists will understand P. Quiévreux's charge. . . . Nor is the latter exact in tracing the origin of Molina's teaching to Duns Scotus, since, excepting Durandus and Bañes, no one is opposed more frequently by Molina." The same magazine contains a further contribution from P. Fontaine upon Kantian infiltrations; his point is that by substituting "voluntarism" for "a reasoned theodicy," we substitute shifting sands for a granite support. Pascal and the mediæval mystics are cited both by the thorough Kantians and by the Catholics who have undergone that influence; analogous ideas, too, are scattered throughout the works of both. The coincidence is significant.

In the *Revue du Clergé Français* (March 1) P. Lesetre writes upon the duty of preparing persons contemplating marriage; considering certain difficulties met with by confessors and arising from

ignorance, bad will, insufficient education, and legal impediments. The priest should be patient despite any number of insults; he should display all possible consideration for the feelings of unbelieving parties; he cannot insist upon a confession of sins as a necessary condition, since in the external forum only an interview can be prescribed. In some cases it will be necessary to baptize one of the betrothed, or to give further instruction in Christian doctrine. Sometimes an attempt will be made to buy a *billet de confession;* sometimes an intermediary, possibly a tailor, will go to confession, conceal his identity, and obtain the *billet* for his client. Many times impediments will be revealed only at the last moment, and care must be taken to guard the *sigillum* in dealing with them. Occasionally ignorance of marital duties will be discovered and the greatest prudence and delicacy is required in attending to this matter.—We have already quoted Péchegut's defence of his definition of Faith against the criticisms of PP. Gayraud and Guillemant. The *Revue* of March 15 contains replies from both the last named writers. P. Guillemant, in an open letter, declares his belief that the discussion rests largely on a mutual misunderstanding, and suggests that by probability his opponent really meant moral certainty of the motives of credibility, and hence would be safe from censure on that score. P. Gayraud goes deeper into the question and discusses the position of M. Blondel and the method of immanence. He insists on the necessity of distinguishing clearly three different things: the genesis of faith, the certitude of faith, the demonstration of faith. The "philosophy of action" with its method of immanence plays its part in the genesis of faith. The believer may find within himself reasons for his faith, but the fundamental and determining motive is in facts which can be made the subject of rational demonstration. The Vatican method of demonstration is capable of producing true moral certitude. The writer continues to point out the opposition between certain positions of P. Péchegut and of M. Blondel.

The Tablet (March 29) comments upon the discussions that occurred at the second Fulham Conference, on Confession.[1] The

[1] *A report of a Conference held at Fulham Palace*, December, 1901, Longmans, Green & Co.

commission included representatives of all Anglican parties—Evangelicals, like Canon Aitken, Dr. Lee and Mr. Drury; advanced Anglicans, like Mr. Benson, Lord Halifax and Mr. Coles; various schools personified by Canon Body, Mr. Childs, Mr. Lyttleton, Canon Mason, Professor Swete, Chancellor Smith, Professor Moberly, Prebendary Wace, and the Dean of Christ Church. Many and conflicting views were expressed as to the nature of the remission of sins; finally it was agreed that the power to remit sins (John 20 : 22) was given not only to the Apostles and clergy, but to the whole Church; and she exercises this power by the ministration of God's word and the Sacraments and godly discipline. This, it will be seen, commits the conference to what is essentially the Protestant and Reformational conception of the priesthood as a delegated ministry deriving powers from the people, and rejects the Catholic sacerdotal idea which makes the priest essentially a partner in the priesthood and power of Christ. The whole affair goes far to vindicate the judgment of the Papal Commission which decided upon the value and nature of Anglican Orders.

F. C. Conybeare, in the *International Monthly* (March), discusses "the marked tendency in cultivated religious circles to eliminate from Christian teaching the belief in a personal devil. It is at least a quarter of a century since any overt action was taken in his behalf by any member of the Anglican clergy." For half a century English mothers have desisted from inculcating the belief into their children. Dean Farrar denies that the story of our Lord's Temptation was "a narrative of objective facts." Dr. Watson (Ian Maclaren) says as much. Bishop Gore, of Worcester, seems to tend toward the same position. This contrasts forcibly with the belief held by Justin Martyr, Origen, Tertullian, Athanasius, and even by early non-Christian writers, such as Josephus, Philostratus, Apollonius. "The time-spirit has filched away from the minds of the most intelligent believers of to-day the belief in an evil being, prince, or ruler of the invisible world, forever troubling men, especially the righteous, with corporeal oppositions of himself. Instead of exorcising the mad, we send them into an asylum where they are properly looked after." Not in Anglo-Saxon and Teutonic communities alone, but in such lands as Venice, one can per-

ceive a decay of demonological beliefs, which, after it has gone a certain way, cannot but give an air of strangeness, unreality, and isolation to much of the New Testament. (This is involuntary testimony to the validity of Dr. Stang's claims in his book on *The Devil*.)

The editor of the *Monist* (April) writes upon what he calls "the pagan elements of Christianity," saying that the idea of a world-Saviour existed before the time of Christ and that the last book of the New Testament contains a conception of the Saviour utterly incompatible with that embodied in the life of Christ. "That the religion of the prophet who wrote the passage in the twelfth chapter of Revelation is not the Christianity of the four canonical Gospels is obvious. . . . We are apparently confronted in this passage with one of the relics of a pre-Christian Christianity. . . . Professor Gunkel has proved that the essential features of this pre-Christian Christianity of the twelfth chapter of Revelation is nothing but a recital of the Marduk myth." The writer continues to draw out his notion that "Christianity is the religious life of the pre-Christian ages focused around the idealized figure of Jesus. . . . Later accretions coming from sources of pre-Christian religions are the dogma of the Trinity, the conception of the Sacraments, the Incarnation idea, the doctrine of vicarious atonement with its peculiar scheme of salvation. . . . There was nothing absolutely new in Christianity. . . . Early Christianity contains many superstitious notions which cannot be reconciled with its great humanitarian and universalistic ideas." Christianity not only abandoned the Jewish policy of ignoring the problem of immortality, but "Pagan ideas were critically revised and chastened in the furnace of Jewish monotheism, and the result was Christianity. Thus the saying of Augustine remains true that Christianity . . . was, after all, an institution that had existed from time immemorial." (We note this article for the purpose of reminding our students of ideas likely to be encountered time after time and of objections not very formidable after having once become familiar.)

PHILOSOPHY.*

With the Ancient Sages.

CARRYING with us the memory of Lâo-Tsze's dreamy mysticism and Kong-futsze's rigid ethical formalism, we pass beyond the Chinese wall and the Himalayan fastnesses to the uplands and plains of India. Here we find a strange, almost unintelligible people. With a sacred literature reaching back scores of centuries, they nevertheless have no annals, no history, no chronology. Hemmed in by the sea on three sides and by mountain barriers on the fourth, they have been from time immemorial a contemplative race. Dwelling in a land in which bounteous nature yields her sustaining treasures at the price of hardly any physical exertion, in a climate whose torrid heats forbid bodily toil, what was there to do for the inhabitants of the scattered settlements that were joined by no connecting roads offering facilities for intercommunication and distracting social converse, but to brood over the problems of origin and destiny, to question themselves as to the whence of things, the nature of the primal cause and its relation to its effects, the purpose of the universe, and the ultimate end of man? Gifted by nature with intensely speculative minds and with phantasies luxuriant as their own jungles and forest glades, they devised and reared system upon system of philosophy embodying the results of their brooding and aspirations. At least six such systems are met with in the history of Indian philosophy. Before entering the penetralia of any of these it may be well to say a word concerning the literary foundations upon which they have all been erected—the *Veda*.

* Williams' *Indian Wisdom*. London: Wm. H. Allen and Company. 1876.

Müller's *The Six Systems of Indian Philosophy*. New York: Longmans, Green & Co. 1899.

Griswold's *Brahmin*. New York: The Macmillan Company. 1900.

Wilson's *Rig-Veda-Samhitá*. London: Wm. H. Allen & Company. 3 vols. 1850.

Garbe's *Philosophy of Ancient India*. Chicago: Open Court Publishing Company. 1897.

Rose's *Hindu Philosophy*. New York: Funk & Wagnalls. 1884.

Lilly's *Ancient Religion and Modern Thought*. London: Chapman & Hall. 1885.

Clarke's *Ten Great Religions*. Boston: James R. Osgood & Company. 1871.

Doubtless the word Veda has a familiar sound to every reader of these pages, so that little need be said on a subject which the school manual of ancient literature and the encyclopædia have made commonplace. The word means knowledge. It is applied to divine unwritten knowledge supposed to have been breathed forth by the Self-Existent, and communicated to the inspired sages (*Rishis*). By them the divine knowledge was transmitted orally through a constant succession of teachers who, as Brahmans, claimed to be its rightful recipients. Afterwards it was written down, but its reading was not encouraged. It was even prohibited by the Brahmans, to whom all property in it belonged. When, by continual growth, it had become too cumbersome for oral tradition, the Veda resolved itself not into a single volume, but into a whole series of compositions, which in reality had been written by a number of different authors at different times during several centuries. The Veda consists (1) of *Mantra*, that is, prayers and invocations expressed in texts and metrical hymns; (2) *Bràhmana*, ritualistic precepts and illustrations in prose; (3) *Upanishad*, mystical or secret doctrine appended to the *Bràhmana* in prose and occasional verse. Now, the Hindū philosophies grew directly out of the germs of thought scattered amongst the Upanishads; but since the latter are connected with the *Mantras* through the *Bràhmanas*, we must start with the hymnody, if we would trace Indian philosophizing to its beginnings.

The *Mantras* are grouped in five collections called, respectively, the *Rik*, *Antharvan*, *Sāman*, *Taittirīya*, and *Vājasaneyin*. Of these, the *Rig-veda-samhitā*, containing about one thousand and seventeen hymns, is the oldest and most important, while the *Atharva-veda-samhitā* is generally held to be the most recent and most interesting. Besides, these two are the only Vedic hymn-books worthy of being called original collections.[1]

It is now almost a truism that the first and oldest philosophy of a people is to be found in their religion. This is especially the case with the religion of the Rig-Veda, which presents a speculative element from the very beginning. The oldest hymns reveal a naïve, childlike conception of nature as displayed in its most striking manifestations. The sun in the heavens, the fire on the

[1] Williams, *op. cit.* pp. 7–9.

hearth, at once beneficial and destructive; the storm winds, the thunder-bolt, the blushing dawn, the all-embracing expanse—these were the objects that stimulated the religious and speculative tendencies of the Vedic Aryans.[2] These forces of nature, at first poetically personified, seem afterwards to have been conceived as actual divine manifestations, and as such made the objects of worship. This polytheistic phase of Hindūism appears to have grown out of an original belief in a divine power governing the universe. And although innumerable gods and goddesses gifted with a thousand shapes now crowd the Hindū pantheon, it is probable that there existed for the first Aryan worshippers a simpler theistic creed.[3] Only a few, however, of the Vedic hymns reflect this simple conception of God. Its most ancient symbolic representation was that of *Dyaus*, the sky, as *Dyaush-pitar*, Heavenly Father. This seems later to have passed into the conception of *Varuna*, the investing sky, which, in turn, was resolved into the various cosmic forces—*Indra*, the watery atmosphere; *Agni*, the god of fire; *Ushas*, the goddess of dawn, and a few more. As illustrating the earlier conception of the Supreme Being, the well-known hymn to Varuna may here be quoted:

> The mighty Varuna, who rules above, looks down
> Upon these worlds, his kingdom, as if close at hand.
> When men imagine they do aught by stealth, he knows it.
> No one can stand or walk or softly glide along,
> Or hide in dark recess, or lurk in secret cell,
> But Varuna detects him and his movements spies.
> Two persons may devise some plot, together sitting
> In private and alone; but he, the king, is there—
> A third—and sees it all. This boundless earth is his,
> His the vast sky, whose depth no mortal e'er can fathom.
> Both oceans[4] find a place within his body, yet
> In that small pool he lies contained. Whoe'er should flee
> Far, far beyond the sky, would not escape the grasp
> Of Varuna, the King. His messengers descend
> Countless from his abode—forever traversing
> This world and scanning with a thousand eyes its inmates.
> Whate'er exists within this earth, and all within the sky,
> Yea all that is beyond, King Varuna perceives.

[2] Griswold, *op. cit.* p. 21.

[3] Monier Williams, *Indian Wisdom*, p. 11.

[4] *i. e.*, both air and sea.

The winkings of men's eyes, are numbered all by him.
He wields the universe, as gamesters handle dice.
May thy destroying snares, cast sevenfold round the wicked,
Entangle liars, but the truthful spare, O King.

Philosophy with the Aryans, as with the Greeks, was begotten of wonder. Thus we read in the *Hymn of Creation:*

Who knows, who is able to declare it,
Whence sprang originally this creation?
Afterwards came the gods into existence;
Who then can know from whence it had its being?[5]

The primal state, however, of the universe sorely perplexed the Hindū sage:

Then was neither being nor non-being
Nor any sphere nor heaven overarching!
What covered all? And where? In whose protection?
Was there a sea, a deep abyss of waters?

Throughout this *Hymn of Creation* there is a strange resemblance to the description found in the first chapter of Genesis, yet with an unmistakable infusion of a pantheistic element.

There was not death—yet was there naught immortal;
There was no confine betwixt day and night!
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was and all at first was veiled
In gloom profound—an ocean without light—
The germ that still lay covered in the husk
Broke forth on nature from the fervent heat.

The origin of things from love is next declared:

Then first came love upon it, the new spring
Of mind—yea poets in their heart discerned,
Pondering this bond between created things
And uncreated. Comes this spark from earth
Piercing and all-pervading, or from heaven?

The kindred thought illumined, however, with the light of Christian Revelation, to which Dante gives expression, comes unbidden to mind:

[5] *Rig-Veda* X, 129, *ap.* Griswold.

Looking into His first-born with the love,
Which breathes from both eternal, the first Might
Ineffable, wherever eye or mind
Can roam, hath in such order all disposed
As none may see and fail to enjoy.[6]

Pantheism is both an effect and a cause of scepticism. It is not surprising therefore to find an uncertain light thrown upon the origin of things in the last verse of the hymn:

Who knows from whence this great creation sprang?
He, from whom all this great creation came?
Whether His will created or was mute—
The Most High Seer that is in highest Heaven
He knows it—or perchance even He knows not.

Mr. Griswold in his suggestive analysis of some of the more expressive hymns of the Rig-Veda emphasizes the parallelism of Hindū speculation on the cosmogony with that of the early Greek philosophers. Thus the conception of the original element as water, a conception repeatedly recurring in these hymns, reminds one of the theory of Thales, whilst it again recalls the description in Genesis:

From Tapas, the all-glowing heat,
Were generated law and truth:
And from it too was generated night:
And from it, too, the swelling sea.

And from the ocean's swelling tide
Begotten was the circling year;
Which ordereth the day and night,
And ruleth all that move the eye.

Several other points of resemblance to Biblical cosmogony and the early Greek gropings after the first principles of things may easily be traced in the Vedic hymns,—a similarity not necessarily indicative of one borrowing from the other, but rather suggestive of the likelihood that the Hebrew writer chronicled the traditions of early humanity in their pristine religiousness, ere yet they had become corrupted by erroneous conceptions of the Deity; whilst the Hindū poets likewise gathered up the remains of the early traditions, but with the accretions and interfusions of the pantheism

[6] Par., x, 1.

in which the speculative instinct of the later Oriental sought a unification of polytheism and the universe; and the Greek philosopher, unmindful, perhaps, of any debt he owed to tradition, analyzed the cosmical phenomena as they presented themselves to his senses, and thought he discovered at their root an aqueous, an igneous, or some other material, or else a transcendent, principle.

With the Recent Philosophers.

The Philosophical Review for March and the *Psychological Review* for April contain abstracts of the papers presented at the joint session of the American Psychological Association and the Western Philosophical Association held at Chicago in the beginning of the year. As these two associations comprise the foremost professors in the leading educational institutions throughout the United States, an account of some of the said papers may interest the reader. Professor Thilly's "Theory of Induction" gives an interesting resumé of philosophical opinion on induction. The author reaches the following conclusions: (1) Hasty and imperfect induction is just as truly induction as scientific induction; (2) induction is not limited to the discovery of causal or intrinsic relations of things; (3) it is not identical with scientific method in general, for this includes both induction and deduction. "The logical thing to do is to restrict the term 'induction' to the process of inferring a general truth from particular instances, and to use another name for the combination of this process with deduction."

With these conclusions the reader will doubtless find himself in accord. To the following, however, some exception may fairly be taken:—(4) it is not true that we base ourselves in induction "on the principle of *the uniformity of nature, that is, that induction is really deduction.* Induction consists in making the so-called inductive leap, which must be *regarded as a natural function of the mind.* The principle of uniformity is a late product, the result of induction and not its ground." The abstract of Professor Thilly's paper unfortunately does not present the principles from which this conclusion is made to flow. As they stand, however, the propositions which we have italicized call for some criticism. (1) Mak-

ing the *uniformity of nature the ground* of induction does not imply that *inductive inference is really deduction*, but simply that deduction is essential to the *logical completion* of inductive inference. (2) The *inductive leap* viewed *psychologically* is, it is true, a *natural function of the mind*, but viewed *logically* it must be based upon some law of the *mind* which is at the same time a principle founded in the nature and constitution of things. To make the inductive leap unwarranted by such a principle is illogical and irrational. The principle need not, of course, be consciously apprehended as such, but it must at least be discoverable as rationally supporting the *leap*. (3) The principle of the *uniformity of nature* is ambiguous. It may mean (*a*) that the *specific natures* of things are unchangeable; (*b*) that the countless objects that constitute the universe are uniform, unchanging, in their mutual interactions. In the former sense the principle is *a priori*, intuitive, and immediately evident to the mind that apprehends its terms. And in this sense it is the *ground* of induction, the logical warrant for the *inductive leap*. In the second sense it may be called a *product*, a result of induction.

In connection with this subject reference may here be made to the luminous article from the pen of Dr. Mercier in the February *Revue de Philosophie* entitled "Nature du Raisonnement." Two plausible objections have been urged against the syllogism (deduction): (1) The conclusion can contain only what is already contained in the premises; hence the syllogism is not an instrument of *new* knowledge. (2) The syllogism begs the question. To use Stuart Mill's illustration: "*All men are mortal. Socrates is a man. Therefore, Socrates is mortal.* We cannot be sure of the major proposition—*All men are mortal*—unless we already know the conclusion—*Socrates is mortal.*" Therefore, the syllogism is a *petitio principii*. Defenders usually answer these objections by asserting that the premises contain the conclusion only *implicitly;* the conclusion makes the knowledge *explicit*. This answer, however, admits that the syllogism is purely *explicative*, that it does not afford any new information. Dr. Mercier shows that Mill's attack on the syllogism is based on a false theory of reasoning. The foregoing illustration is really no syllogism at all. The major proposition, *All men are mortal*, is, as Mill uses

it, collective, but not strictly universal. Its value is simply this: *All men that have come under observation are mortal;* hence there is no distributed *middle* in the syllogism; therefore the syllogism is invalid, that is, no syllogism.

Apart from this, however, the real nerve of deduction does not lay, as Mill supposes, in drawing a particular conclusion from a universal statement, but in the *necessity* (absolute or conditioned) of the premises. Thus in the syllogism—*Every spiritual substance is* (necessarily) *incorruptible; the human soul is* (necessarily) *a spiritual substance; therefore incorruptible*—the major proposition declares the necessary connection of the *major term* (the predicate of the conclusion) with an *abstract middle term* (spiritual substance), and the minor proposition states that the minor term is contained under the extension of that *middle*. The *abstract middle* is actually neither particular nor universal, but by a reflective and comparative process of the intellect *can be made either*. In other words, it is a potential and not an actual universal. The mind, in *universalizing* the abstract term, perceives its own warrant for applying to the terms subject to the abstract term the total content of this term. Herein consists the essence of the reasoning process. Now from the fact that the conclusion of a syllogism cannot exceed the premises, it does not follow, as Mill argues, that deduction affords no *new* information. The syllogism reveals the reason for the connection of the terms of the conclusion by bringing them under a higher and better known principle or law. The mind may be aware from diverse other sources that the *human soul is immortal;* but by placing immortality under comparison with spirituality it becomes conscious of the *reason and the necessity* of the conclusion. In a word, deduction is essential to science, that is, it shows the reason for our knowledge.

Again, the syllogism is not merely *explicative;* it does not simply make the *implicit* knowledge contained in the premises *explicit* in the conclusion. The conclusion is not contained *implicitly*, that is, *actually* though *latently* in the premises; it is only *virtually* there. That is to say, the mind that holds the premises has the physical power to produce from them the conclusion without having to recur to any extraneous coefficient.

This *productive* act is more than explication. It demands comparison and synthesis, and at times genius. Euclidic geometry is more than its preliminary definitions and axioms. To know saltpetre, carbon, and sulphur is not to know powder. Men were long familiar with motion and steam before they saw the resultant in the locomotive.

But to return to the Western Philosophical Association. Amongst the other papers we find one entitled "The Objective Conditions of Thought" (Dr. Bryant, St. Louis). The author begins with an analysis of consciousness. Here he finds unity amidst empirical multiplicity. "Multiple consciousness" he holds to be self-contradictory. Only as one, can consciousness know itself as having many phases. Elements of experience can have no existence save as actual experiences of an individual, as a concrete living whole. Consciousness is generic and generative. Its generative acts are: (1) as intellectual, acts of self-definition; (2) as volitional, acts of self-differentiation; (3) as emotional, acts of self-appreciation. Apparently, the writer has given both a narrower and wider range to consciousness than is usually accorded to it. On the one hand the term is left to exclude organic sentient states, and on the other it is made to include the ratiocinative and synthetic processes of the intellect. Through its empirical activity the individual consciousness becomes aware of contradiction in its experience. To account for this fact, thought, as the unifying function of the consciousness in its unitary character, is driven to *infer the existence of some sort of reality beyond the individual and empirically developing consciousness.* The reader will here detect the fatal error in the idealistic theory which starts with the mere data of consciousness and thence *infers* the objective order of things (as though subjective premises could give objective conclusions). From this standpoint the projection of mental forms and appreciations into the external world becomes easy, and the step to some form of pantheism is but short. Nor does the author hesitate to take the step. The unitary consciousness experiences states of response to external stimuli, to its own putting forth of energy, to purposive conditions of itself, *i. e.*, to *will.*

"Self-analysis proves consciousness to be thinking will. The necessary inference of thought is: that whatever offers opposition, stimulus, to conscious-

ness, must in its ultimate nature be thinking will also. Only thus can the world really be comprehended. It is idle to speak of a world fundamentally alien to the self as thinking will; since with such world the self could have no relation whatever, and hence could attain no knowledge concerning it. The only world I can know is a world comprehended by and in thought. The objective conditions of my thought, then, can be nothing else than a world which presents in concrete realization the whole system of thought which by my nature as thinking will I am ever striving to render explicit in my own individual being. My nature, therefore, is not merely 'parallel' with that of the world; the two natures are fundamentally one and the same. Thought can rest in nothing short of this ultimate spiritual monism. Self-synthesis, world-synthesis, synthesis of the self with the world—such is the threefold task which thought sets and must set for itself. In its ultimate nature thought is not outwardly conditioned but self-conditioned."

Perhaps we should apologize for inviting our readers' attention to this strange exhibition of reasoning. He will doubtless find it hard to conceive how the printed page, which by its various colors stimulates his consciousness, "must in its ultimate nature be thinking will," or that his own nature must be "fundamentally one and the same with that of the world," or lastly that his "thought is not outwardly conditioned." It is theorizing of this kind that brings modern philosophy into discredit. The passage cited is but another proof, however, that the history of human thought is forever repeating itself and that the mind unillumined by faith moves in perpetual circles, since at the dawn of the present century it finds itself just at the point reached by the Hindu Brahman twenty centuries before Christ,—at an "ultimate spiritual monism, a synthesis of the self with the world!"

Criticisms and Notes.

PRINCIPLES OF WESTERN CIVILIZATION. By Benjamin Kidd, author of "Social Evolution," "The Control of the Tropics," etc. New York: The Macmillan Company; London: Macmillan & Company, Ltd. 1902. Pp. 538.

Mr. Kidd's recent work may be estimated from the standpoint of art and of science. As an art production, it is certainly remarkable. The theme is firmly set, and the wealth of scale and chord, melody and harmony, as the author's ear has caught them from every suggestive source, that is made to lend itself, preluding, varying, emphasizing the dormant motif, is, to say the least, extraordinary. True,

if the art be critically judged, the theme may be found too often repeated, and at intervals which scarcely allow the sense to recuperate from the incessant identical stimulation. This, however, may simply mean that the author sacrificed artistic finish to the exigencies of his theory.

Judged from the viewpoint of science, especially philosophical science, the work is hardly less remarkable; not indeed for its truth, but for the strong grasp of analogies and the consummate marshalling of illustration from nature, history, and especially the field of economics, in their defence. What are these analogies? Those which constitute the Darwinian theory, and are summed up in the familiar phrases, struggle for existence, variation, natural selection, survival of the fittest, transmissions of variations to posterity. The theory, however, must be considerably modified under the light in which Weismann has exhibited it.

> The imagination of the early Darwinians had been impressed with the struggle for existence as they perceived it in the immediate foreground. It was the effects on the existing individuals of this ceaseless contemporary struggle which occupied their attention and became the subject of most of their theories. In the larger view which now begins to prevail, what we now see is, as it were, the battleground on which Natural Selection produces the most important results in the struggle of life projected into the vast stretches of the future. It is the apparently irresolvable phenomena of reproduction, sex, variation, death, and heredity, which become in this respect the centres of struggle around which the main problems of efficiency in the drama of evolution are worked out by the operation of the law of Natural Selection. In the process of selection from which the curtain now rises, we see not only individuals, but whole generations, nay, entire species and types, unconsciously pitted against each other for long ages in a struggle in which efficiency *in the future* is the determining quality; and in which only the types in which the problems involved have progressed farthest towards solution remain at last to transmit their efficiency. . . . In the struggle, as we now begin to see it, the interests of the individual and the present alike are presented as overlaid by the interests of a majority which is always in the future. We behold the whole drama of progress in life becoming instinct, as it were, with a meaning which remains continually projected beyond the content of the present.[1]

The struggle for existence and nature's selection of the fittest, the fittest organisms being those that pretermit their own present interest in view of the interest of posterity,—these analogical viewpoints dominate Mr. Kidd's entire philosophy. Though, as here phrased, they are essentially biological phenomena, they are meant to range backwards into the limitless past, and forward to the undefined future as phases of the "world-process" wherein the universe, and man in every phase

[1] Page 52.

of his nature, physical, psychical, intellectual, moral, religious, social, and especially economic, are caught and are moving forward to an ideal future destiny. This is not the place to discuss the philosophy of this "cosmical process," or to inquire what room it leaves for a spiritual soul, liberty of will, and a supernatural religion. We are here concerned with simply noting that all that these latter terms stand for are in Mr. Kidd's theory but a few resultants of the world-process.

Some readers, we believe, have seen in the author's idea of "projected efficiency"—that the interest of the larger future must dominate the present—a biological induction which is but another form of an ethical maxim of altruism or even of the Gospel precept of losing oneself to find oneself. Indeed, Mr. Kidd sees in such a higher moral and religious bearing of his principle a confirmation of its cosmical validity, and there are no stronger passages in his book than those in which he has shown how the advent of Christianity marked a higher epoch in human evolution, precisely because it introduced the conception of the antithesis between merely present and future interests, between the individual and his own self, echoed in the outcry of St. Augustine. "O the abyss of man's conscience . . . my groaning beareth witness . . . I am ashamed of myself and renounce myself." [2]

It would be a great mistake, however, to look upon Mr. Kidd's philosophy as in any adequate sense apologetic for Christianity. Apart from his ignoring the supernatural order entirely, he completely misunderstands and misinterprets the mind of the Church as unfolded in her history. He sees her in the Middle Ages trammelling those forces in the human mind whereby the future under the evolutionary process can alone be emancipated from the control of the present; and reinstating those ecclesiastico-political conditions in which a rule of religion was to become a rule of law, and transgression of religious ordinance to be punished by civil penalties. "No such tremendous potentiality of absolutism ever lurked in the ancient world beneath any of the tyrannies through which the present expressed itself." [3] As a consequence of this conception of Catholicism, he logically regards the Reformation as a liberation of those forces, and by consequence as marking a higher stage in the evolution of the race. It need hardly be said that no Catholic will endorse estimates of this kind.

[2] Page 221. [3] Page 281.

Though the importance of "projected efficiency" as a dominating factor in the cosmical evolution is reiterated under varying phrases on almost every page, one reaches well nigh the close of the book before one meets with any explanation of what that is in the larger future which is said to control the present and to lift the race to a higher plane of perfection. From the closest approach to a definition or description of this efficient future, at page 478, we gather that it is the gradual organization and direction through the State under a sense of responsibility, of the activities of industry and production. "Divested of all the cruder proposals of confiscation and of the regimentation of society, divorced from the threats and not unnatural exaggerations of classes wronged and oppressed in the past, this is no more than a simple and sober reality of the future, which must, by necessity inherent in the evolutionary process, ultimately prevail amongst the winning peoples." Who the winning peoples are amongst which the principle of projected efficiency is to manifest its culminating resultant in the collective organization of industry and production is indicated in the closing paragraph, which likewise luminously presents the author's central thesis.

"In the ancient civilizations the universal empire towards which the world had moved throughout unknown periods in the past had one meaning which controlled all others. It represented the culminating fact of the ascendency of the present in the process of human evolution. The universal empire towards which our civilization moves—that universal empire the principles of which have obtained their first firm foothold in human history in that stupenduous, complex, and long-drawn-out conflict of which the history of the English-speaking peoples has been the principal theatre in modern history—has a meaning which transcends this. It represents the empire in which it has become the destiny of our Western Demos, in full consciousness of the nature of the majestic process of cosmic ethics that has engendered him, to project the controlling meaning of the world-process beyond the present."

It remains, of course, for a future generation to see whether "the majestic process of cosmic ethics that has engendered our Western Demos" will beget in him that "sense of responsibility" which is essential to the efficiency of collective organization of the activities of industry and production.

GESCHICHTE DER ALTKIRCHLICHEN LITTERATUR. Von Otto Bardenhewer, Doct. Theol., Prof. Univers. Munich. Band I. Vom Ausgange des Apostolischen Zeitalters bis zum Ende des Zweiten Jahrhunderts. Freiburg, Brisg.: B. Herder. St. Louis, Mo. 1902. Pp. 592.

Some years ago Dr. Bardenhewer published a volume of Patrology. It was a miniature forerunner of the present work, which, on a much larger scale, treats of the development of early Church literature. In Germany we have had Alzog, Bishop Fessler, and Dr. Nirschl as laborers during recent years in this same field. But since the publication of Harnack's brilliant yet destructive critique, purporting to be a history of old Christian literature down to Eusebius—which onslaught was subsequently enforced by Krüger's *Geschichte*, covering the same period (translated by Gillet, N. Y.)—there has been a demand for some literary weapon with which to meet the modern explorers of old Christian ground, whose aim is to disprove the right and title of the Catholic Church to the splendid inheritance which Christ placed within her keeping, and which she has ever claimed the right to defend and hand down by unbroken transmission.

In his treatment of the subject Dr. Bardenhewer pursues a somewhat new method. He aims at combining as far as possible the logical with the chronological order of patristic activity. To this end stress is laid upon the historical circumstances, the temper of the times, as well as the form of historic facts which shaped the conduct and teaching of the early Christian writers. In the introduction the author defines for us the position of the historian of early Christian literature; he shows what has been done in the way of collecting data and records from the first attempts by St. Jerome down to our own time; he points out the various other aids which the student of patristic literature finds at his command. After this the author surveys and examines the authenticity of the so-called Apostolic Literature (*urkirchliche Litteratur*). The Apostles' Creed, the *Didache*, the Letters of Barnabas, Clement, Ignatius, and Polycarp, bring us to the end of the first section. Next we are introduced to a detailed review of what is called the Apologetic Literature of the second century, beginning with about the year 120. Distinct from this is the review of the Polemical Literature of the same period. This discussion divides itself again into two parts, namely, the heretical writings together with the Apocrypha, and the anti-heretical literature, not only of Irenaeus and Apollonius, but also of Kastor, Heraclitus, and others, of whom we have at least indirect records in the Pontifical documents of the time of Soter, Eleu-

therius, Victor, and Zephyrinus, who opposed the Gnostics and Montanists of their day. Finally, the author discusses the class of writings which belong to the moral-dogmatic order, like those of Papias, Hermas, etc., which he calls *Innerkirchliche Litteratur*.

The work is written in a thoroughly dignified style, giving detailed authority for its critical statements and entering upon the merits of the early writings as evidences of traditional Church doctrine and Church discipline. Throughout the writer displays that all-sided consideration which is apt to win for it scholarly respectful hearing. The first volume covers the first two centuries. It is expected that the whole work will be completed in six volumes. Like nearly all important products of German scholarship, the work is provided with a good topical index and complete reference to the pertinent literature of the subject, both Catholic and non-Catholic.

MARIAE CORONA. Chapters on the Mother of God and her Saints. By the Rev. P. A. Sheehan, D.D., author of "My New Curate," "Luke Delmege," etc. New York, Cincinnati, Chicago: Benziger Brothers. (Dublin: The Catholic Truth Society.) 1902. Pp. 200.

Father Sheehan gives expression of his zeal for the promotion of "a tender love of the Queen of Saints and a better appreciation of lives which were in a large measure devoted to her service" by the publication of a series of papers glorifying the blessed Mother of Christ in her titles of "The Morning Star," "Tower of Ivory," "Glory of Israel," "Mother of God," and "Queen of Saints." It is a composition altogether like the pictures of the Renaissance in which patron saints like St. Augustine, St. Theresa, St. Aloysius are grouped about the shrine of the Madonna. But the author's name would suffice to make the book popular among Catholics. The Benzigers have secured the right of publication in the United States.

PRACTICAL EXPLANATION AND APPLICATION OF BIBLE HISTORY. Edited by the Rev. John J. Nash, D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 518.

Father Nash translates from the German and adapts a Bible History differing in the method of presentation from that of Knecht. The latter is intended to guide the teacher by presenting brief summaries of the separate incidents related in the Sacred Volume, and to draw from them certain reflections. The present work—an adaptation of Siegel's *Leitfaden*—is a catechetical exposition, giving in questions and answers the facts, motives, and deductions of the Bible history. It is intended for teachers of Catechism, and brings the child to recognize in detail the practical application of the Scripture doctrines.

In arrangement the author follows the chronological order suggested by the position of the books as they are found in our Canon. The whole is grouped in divisions of eras—the primitive ages, the history and development of Israel as a nation, the decline and division, the overthrow of Israel and Juda. In the history of the New Testament we have the life of our Lord, the history of the Apostles and the primitive Church down to Constantine.

The general interest shown at present in developing the field of Catechetics is a most hopeful sign pointing toward an intelligent interpretation and appreciation of the Catholic faith in English-speaking countries. There is a good topical index of over twenty pages at the end of the volume.

A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Clementinus Deymann, O.F.M., approved and recommended by the Rt. Rev. J. J. Hogan, D.D., Bishop of Kansas City. Fifth Edition. New York and Cincinnati: Fr. Pustet and Company. Pp. 124.

Though not a new book, this collection of Meditations for the Month of May Devotions serves its purpose excellently. It comprises reflections for each day, upon the principal truths of religion and on the virtues practised by our Lady. The Meditations are brief and to the point. The booklet is well printed in large round type intended for reading in the sanctuary as well as for private devotion.

MUSIC AND MUSICAL GUIDE OF THE FORTY HOURS' ADORATION. By W. P. Schilling, organist of St. Peter's Cathedral. Published by W. P. Schilling, Scranton, Pa. (Box 33.)

There is no reason now to complain of a lack of complete and suitable material for carrying on the Forty Hours' Prayer in the devotional style prescribed by the Liturgy. Professor Schilling has supplied the musical portion in harmony with the order set forth in our *Manual of the Forty Hours' Devotion*. The priest and organist, together with the chanters in the sanctuary and the organ-choir, will find here plain and accurate directions for each day and service. The melodies in good, clear print of the *Pange Lingua*, the Litanies, with Psalm and responses, the *O Salutaris*, *Tantum Ergo*, *Adoremus in Aeternum*, and the *Veni Creator* needed where there is the customary sermon, are found together, bound in a neat and handy form, at a reasonable price.

ENCHIRIDION Precum usui ad Altare destinatum. Neo Eboraci, Cincinnati, Chicagiae: Benziger Brothers. (Mechliniae: H. Dessain.)

An excellent Manual, in respectable form, containing the Asperges, Benediction Prayers, Antiphons, Litanies, Prayers after Mass, *Te*

Deum, etc., to be used at the altar, and dispensing with the customary pasteboard cards which are easily soiled. The print is large folio type, red and black, and the whole is well bound.

OFFICIUM IN FESTO CORPORIS CHRISTI et infra Octavam (et Officium Sacr. Cordis Jesu) juxta Breviarium et Missale Romanum. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1901. Pp. 65.

This is the latest of a series of small volumes containing the Offices of a particular season. To the busy, the travelling, and the infirm priests who care not to carry heavy breviaries or missals, and who on the other hand dislike a too minute type, these publications of Office books for the separate cycles greatly recommend themselves. The present booklet has the Offices of Corpus Christi for the entire octave and the feast of the Sacred Heart, together with the Masses and all occurring and concurring commemorations of intervening feasts.

BIBLIA INNOCENTIUM: Part Second. Being the Story of God's Chosen People after the Coming of our Lord Jesus Christ upon Earth. Written anew for Children. By J. W. MacKail, sometime Fellow of Balliol College, Oxford. London, New York and Bombay: Longmans, Green & Company. 1901. Pp. 185.

Although this volume comes to us from the hands of a non-Catholic, it serves a most healthful purpose of introducing young people into the knowledge of Bible history. A preceding volume deals with "the story of God's Chosen People before the coming of our Lord Jesus Christ upon Earth." This second part opens with the announcement of "The Light of the World," as traced in the first chapter of St. John's Gospel, and then takes up the narrative of events beginning with the Angelic message to Mary and concluding with the vision of the future reign of Christ contained in the Apocalypse. The author tells in brief chapters, headed by titles that suggest attractive images to the reader, the story and prophecy of the New Testament. It is all simply and attractively done, the narrator interweaving legends from the Apocryphal writings with the facts of Scripture history, so as to give completeness and coloring to the whole, whilst enticing the childish mind to listen and to inquire. The early ages of the Church sketched in the Acts of the Apostles are made the occasion for the selection of edifying and beautiful incidents from the first Acts of the Martyrs. Indeed, we have no hesitation in saying that this is eminently the form in which our children should be taught the Scripture story; hence the *Biblia Innocentium* in the hands of a sensible teacher cannot but do great good, even though the book does not come, as we said, from a nominally Catholic source.

Literary Chat.

Canon Jules Didiot has just published another volume. It deals with the theories of Being and Action, and will probably create some opposition on the part of the liberal scientific school of France. We hope to give a detailed review of the volume in these pages.

Dr. Herman von Soden, professor of New Testament criticism at the Berlin University, is engaged upon a study of the New Testament text. It promises to be a very detailed contribution to the critical history of the evangelical writings. Professor Soden has consulted 2,328 Codices, of which 454 are new—that is, they are not mentioned in Tischendorf's *Prolegomena*. He claims to have clearly established the fact that the typical text of the Vatican and the Sinaitic Codices are but recensions. The first part, dealing with the manuscript traditions and the preservation of the original text down to the invention of printing, will be issued during the summer; the second and third parts are to follow in the course of next year. Duncker, Berlin, publisher. Lemcke & Buechner, agents, New York.

Philadelphia is to have a *Truth Society*. The work has been inaugurated by the clergy, some of whom have done a good deal, in a quiet way, during the past years, to disarm anti-Catholic prejudice through the publication of tracts and pamphlets. Several years ago, the Jesuit Father J. Scully, then Rector of the historic St. Joseph's Church (Willings Alley), organized a *Truth League* which in an unostentatious, but persistent and effective way did (and still does) much good. By putting a certain class of Catholic literature in the way of well-disposed Protestants, laying special stress upon the answers to the ever-repeated calumnies against the Church, Father Scully managed to organize instruction classes regularly attended by from thirty to fifty converts. On one occasion, we are told, when a neighboring High Episcopal Church held a mission, and had invited a prominent preacher to discuss the claims of the Anglican ministry, the Truth League sent out a number of respectable young men who distributed gratis Father Brandi's neatly printed book on the *Invalidity of Anglican Orders* to the people whom they supposed to be on their way to the Protestant mission. The preacher put forth his arguments with much effect. The more intelligent of his congregation kept the points in mind, and when they got home looked at what Father Brandi had to say. The result was that a goodly number of those who had attended the Anglican mission went to the Catholic mission held soon after that. Most of them now go to St. Joseph's for good.

McClure, Philips & Company are to publish a translation of certain ecclesiastical court notes taken at the trial of Joan of Arc. The translation by Theo. Murr is announced as having been made from the French. The original is, we presume, contained in the Latin records already published in connection with the process of justification of the Maid of Orleans.

The Putnams announce a *Life of St. Augustine* by Father Joseph McCabe. We would warn Catholic and unbiased readers generally that the "Father McCabe" is a renegade to the faith of his fathers. He generally writes with a determined opposition to the Catholic Church. His life of *Peter Abelard* published a year ago is replete with unwarranted inferences as to the motives and teachings of the Scholastics and the discipline of monastic institutions in the Middle Ages.

The clergy will be glad to know that the S. Congregation of Rites has in preparation a *Compendium* of the authentic Decrees published some time ago in five volumes. The matter is in the hands of the Rev. P. Schober, C.SS.R., Consultor of the Congregation and author of a number of important liturgical works on the Mass and the Breviary.

Mr. Henry Dwight Sedgwick, whose keen analysis of the elements of power at the disposal of the Catholic Church in the United States may be remembered by readers of the *Atlantic Monthly*, has written an appreciative biography of Samuel de Champlain. The little volume is part of the Riverside Biographical Series published by Houghton, Mifflin and Company.

We are promised a novel from Mrs. F. M. Vermilye, better known as a brilliant story-writer under her maiden name, Kate Jordan. The book, we anticipate, will be something very lightsome and soberly winning.

A critic in the *Times*, giving an appreciative note of Bishop Spalding's *God and the Soul*, writes: "He is one of those happy priests whose practice of his divine calling serves only to reveal to him more and more of the poetry of religion. It may reasonably be doubted whether purely didactic poetry is ever worth the trouble of writing. That it can descend to the lowest depths of wearisome unimaginativeness has more than once been demonstrated, notably in the case of the notorious verses of Mr. Martin Tupper. But whether a priest with an active and warm fancy, with a very real and living love for his profession and a devout adoration for his Master, may not with some measure of literary success translate his thoughts in poetry, is quite a different matter. Didacticism, pure and simple, disappears from writing of this sort, and we find ourselves in the presence of a philosophical and picturesque revelation of the piety of a strong man's heart. . . . Bishop Spalding has poured into the pages of his poem the treasure of a long and well disciplined religious life, and has offered to Christians a gift of deep and serious thought. The poem consists of a series of slightly connected passages with different titles. Many, indeed most of these, are in the sonnet form, which the reverend Bishop handles with some dignity, if not with genuine poetic mastery.

We commented some time ago upon Baron Corvo's book, *Chronicles of the House of Borgia*, as a work which, although not at all savory in its details, was nevertheless of some value as giving a more just diagnosis of Alexander VI and the Roman court of his time than is usual with popular writers on that subject. It appears now from a letter published by the Baron, who resides in England, that his manuscript was printed contrary to his wishes or rather despite his protest by the firm which had invited him

to write it, but whose "reader" mutilated the copy. The author had in the meantime obtained new data from the representative of the Borgia family. These he had offered to insert in his manuscript before its publication, but the firm rejected them. Whether these documents endorse or contradict his original view does not clearly appear. No doubt they will before long be made public through some other literary channel.

At a recent book sale in London a vellum copy of *An Indulgence issued by Pope Sixtus IV for assistance against the Turks* sold for $1,325.00. The print was that of Caxton, about 1431, and consisted of a single page of 24 lines. The purchaser was Mr. Bernard Quaritch, the famous publisher. Another copy, mutilated (three lines wanting), sold for $725.00. It is a clear case of the sale of indulgences by Protestants (Sotheby, Wilkinson & Hodge) to Protestants.

One point which is occasionally overlooked in publications of the *Truth Societies* is the necessity of avoiding extravagant statements in historical defence, as well as scholastic technicalities unintelligible to those who are not familiar with the terminology of the schools. Our apologetic and polemic literature is not free from historical inaccuracies and from deductions which do not stand the test of logic. These look like argument, and were accepted as such in a less critical and more simple age, but they are more persuasive than convincing, and will not go unchallenged with any reflecting or well-informed mind of to-day. It might be said that even truth must be used with discretion, for every fact is not a proof. It is with the weapons of polemic defence much as it is with incentives to devotion. Formerly the gaudily dressed image of a saint was calculated to arouse piety not only in the simple-minded but also in the intelligent and educated. But with the modern critical and sensitive temperament these objects may easily arouse aversion, if not ridicule. In like manner the legends from well authenticated lives of canonized saints, however true they may be, and calculated to feed our confidence in their intercessory power, will not answer the purpose of historical arguments with those who lack both faith and the appreciative reverence which it inspires for the facts of faith.

Recent Popular Books.

AT SUNWICH PORT: W. W. Jacobs. *Scribner's.* $1.50.

The wooing of a whimsical sea-captain's pretty daughter, his violent resistance and reluctant capitulation are the chief subjects of a story told with overflowing humor, and sympathetically illustrated.

BATTLEGROUND: Ellen Glasgow: *Doubleday.* $1.50.

The first half of the book describes the peaceable and beautiful lives of two Virginian families, one extremely conservative, the other more liberal because better acquainted with the world. The second half tells of the hero's career in the Confederate ranks, ending with his melancholy home journey, after Lee's surrender. The distinction between this story and nearly all the others of its class is that it makes no attempt to construct a case against the North or for the South, but aims at showing the changes wrought in Virginian homes and Virginian hearts, old and young, by four years of warfare within the State borders.

BEAU'S COMEDY: Beulah Marie Dix and Carrie A. Harper. *Harper.* $1.50.

The hero, a fashionable young Englishman of good family, happens, almost penniless and without credentials, to be thrown headlong into the life of an American colony, and is forced as a bound man to labor with his hands or to starve. The period of his enforced servitude, pending the arrival of aid from England, is filled with amusing adventures and brightened by a pretty love story. It is an entirely amusing book, with a just description of middle-class colonial life.

BLACK CAT CLUB: James D. Corrothers. *Funk.* $1.50.

These stories of the debates, conversation and quarrels of a club of Northern city negroes, are written by an educated negro, partly with the intention of giving amusement, partly in the hope of showing the difference between the persons described and the Southern negro descended from slaves. The volume is illustrated with black cats in silhouette, with the uncommon feline adornment of large whites for very large eyes.

BLAZED TRAIL: Stewart Edward White. *McClure.* $1.50.

A penniless young man, obtaining a post in a Michigan lumber camp, works his way upward to a competence, meanwhile seeing the processes and adventures and perils peculiar to the trade, and contending with the rascality of lumber firms engaged in cutting trees on Government land. He toils steadily and superbly, remains honest and just, and is capable on occasion of giving up his whole fortune to save the life of one of his men. The story is the best yet written to describe an American industry and an American man of affairs.

CAPTAIN OF THE GREY HORSE TROOP: Hamlin Garland. *Harper.* $1.50.

The life and work of a United States captain of cavalry serving as Indian agent, and the conversion of a heartless young artist into an earnest woman loving the Indians for the agent's sake, are so narrated as to make the most powerful plea for the Indian that has appeared in any form more popularly attractive than reports to the War Department and the Indian Bureau. The style is infinitely better than that of the author's former novels, and is worthy of his subject.

CLAYBORNES: William Sage. *Houghton.* $1.50.

A Virginian officer in the United States Army faithful to his flag; his brother, who follows his father and his State and fights with Lee; a Southern female spy, and the daughter of a Northern general, are the chief characters in this romance. The time is the entire period of the Civil War, and the incidents include many private adventures and more than one important battle. The description of Confederate camp-life before the actual beginning of hostilities is written from knowledge, not from theory, and is highly humorous. General Grant is the historical hero and the author does justice to his unobtrusive bravery and ability. The spy bears a strong resemblance to a real person at one time very conspicuous.

CONQUEROR: Gertrude Atherton. *Macmillan.* $1.50.

Alexander Hamilton's life is here written in the form of a novel in which his ability as a statesman is strongly asserted, and his failings are half excused and half praised. His unfortunate death is ascribed to French intrigue, acting through Mme. Jumel and Burr in a series of incidents entirely inconsistent with her real actions and Burr's character. The story describes manners and customs very well, and is written with more care than the author is accustomed to exercise; but the general effect is spoiled by the obtrusion of her theory of morals, which is pre-Mosaic, and apparently a delight to its present owner.

CRIMSON WING: H. C. Chatfield Taylor. *Stone.* $1.50.

The French heroine and a German, her distant cousin and lover, are sorely tried in the endeavor to be loyal to their respective sovereigns and yet true

to one another, during the Franco-Prussian War. The reader sees some rather melodramatic fighting, and has a glimpse of the Crown Prince Frederick and of King William at the beginning of the contest. The author is impartial in his judgment of the parties engaged.

DARK OF THE MOON. S. M. Crockett. *Doubleday.* $0.50.

Faa, the border gypsy, his wayward cousin, a border laird, his son, and the second Faa's daughter are the chief characters, but part of the story is given up to the "Levellers" and to their girl-chief, who rides about disguised as a man. Humorous scenes alternate with others in which murder is threatened, and the general effect is mildly entertaining, and ends with a battle disposing of all the superfluous characters.

DOROTHY SOUTH: George Cary Eggleston. *Lothrop.* $1.50.

A young Southern girl, exquisitely and perfectly feminine in character, and a young man of Northern ideas are the hero and heroine of a story describing Virginian life before the War, and showing the aspect which negro slavery presented to those familiar with it, and their feelings when assailed by well-meaning but ignorant Northern critics. The heroine is a charming product of old-time Southern manners and methods.

DREWITT'S DREAM: W. L. Alden. *Appleton.* $1.00.

During the Græco-Turkish War, a young American rescues an Englishwoman from a Turkish mob, and receiving a wound in the head, dreams that she professes sudden affection for him, and that they jointly defend a fort against the Turks. He awakes to find himself in hospital and spends some adventurous months in the effort to separate the true from the false in his recollections. An American retired politician and actual millionaire is the real hero, and gives some interesting descriptions of his former business.

FLOWER AND THORN: Mrs. Philip Hicks. (Beatrice Whitby.) *Dodd.* $1.50.

Jilted by a rich man, the heroine marries an army officer who loves her, and the story deals with their misunderstandings and quarrels caused chiefly by her extravagance, and her jealousy of her husband's undeniably good but tactless cousin. The real trouble of separation by war reconciles them. The story is diffuse, the plot is well worn, and the best thing in the book is the conception of the cousin's character.

GAME OF LOVE: William Romaine Paterson. (Benjamin Swift.) *Scribner.* $1.50.

The author brings seven love affairs into his story, making a poetical Covent Garden porter the link connecting the fortunes of the daughters and the heirs of peerages, the sons of a baronet, a poor doctor, a London thief, a reduced gentlewoman, a flower girl, a lady's maid, a timid young lady, a spendthrift and a snob, and he works out his plot very well up to the closing chapter, which is hastily written. The base intrigues surrounding the deathbed of a miser, and a painfully minute description of a case of cancer are integral parts of the story which is highly ingenious, and is not like some of its author's former work so framed as to excuse immorality.

HEZEKIAH'S WIVES: Lillie Hamilton French. *Houghton.* $1.00.

Hezekiah was a canary, and his song, his individual traits, his behavior to his wives, and their character are described with great humor, evidently after careful observation, and the preface instructively discusses the canary in captivity.

LEOPARD'S SPOTS: Thomas Dixon. *Harper's.* $1.50.

A description of the sufferings of Southern men and women, patrician and plebeian, during the period of negro domination, with an account of the Ku-Klux Klan as it appears to them and their descendants, and arguments against any attempt to compel

the white man and the negro to live on terms of equality. The form of the book is fiction, and the author is compelled to include unpleasant matters making the book unfit for girls, but it is a fair answer to "A Fool's Errand," and to books recommending the intermarriage of the white and black races.

LITTLE BROTHER: Josiah Flint. *Century.* $1.50.

A painful account of a little boy's experience on the road, and in public institutions, and a sad love story, ending happily, are woven together in a narrative, which pictures the tramp, young and old, from intimate acquaintance, the author having studied him intimately and long.

LORD ALINGHAM—BANKRUPT: Marie Manning. *Dodd.* $1.50.

London society, as it appears to an American girl having no social position in her own country, and life on a Western ranch as it presents itself to a bankrupt peer, are the chief subjects of a somewhat confused story, with some droll passages describing an aged beau and his devices to conceal his age and decrepitude.

MAKING OF A STATESMAN: Joel Chandler Harris. *McClure.* $1.50.

Short stories, the first describing the fate of a young man who trained his rather dull elder to speak, wrote his speeches for him, and at his death was bitterly reproached by the man's daughter, whom he loved, and who found herself humiliated in the presence of one patronized up to that time. The other stories belong to the Minervy Ann series, and all are excellent.

MASTER OF CAXTON: Hildegarde Brooks. *Scribner.* $1.50.

A Southern novel of the time since the war, with an odd mingling of "poor white" and planter society and a flattering picture of Southern courtesy. The author contrives to reserve two surprises for the very last chapter; the conversation is admirable and characteristic, and the book is a great improvement on her first story.

MICHAEL ROSS—MINISTER: Annie E. Holdsworth. *Dodd.* $1.50.

The hero, while unmarried, is pursued by the mothers and daughters of his congregation, but falls in love with the young wife of an aged brother minister, mistaking her for a girl. Circumstances compel him to notify the husband of a duty which proves fatal to him, and after the minister marries the widow he is tortured by suspicions of his own motives in giving the notification. The picture of the relations of pastor and congregation does not exaggerate the humor of the position, or its trials, petty and important.

MONICA: Paul Bourget. Translated by William Marchant. *Scribner.* $1.50.

Three stories and three anecdotes of military life compose this book, which might have been written for that reader least regarded of French novelists—the young girl. The title story deals with family life in the class of superior artisans; the second is a study of an affected girl and her discerning mother; and the third is a pretty tale of Monte Carlo. The translation is uneven in merit, sometimes pleasantly fluent, sometimes disfigured by strange errors.

NATURE AND HUMAN NATURE: Ellen Russell Emerson. *Houghton.* $1.25 *net.*

A curious study of the interaction of art in all its forms and of extra-human matters, the ground of meeting being the human mind and soul. The book is as independent of Christianity as is possible with an author reared in a land chiefly Christian, but it is highly interesting. An extremely elliptical style securely isolates the book from readers young enough to be affected by its indifference in religious matters.

NONE BUT THE BRAVE: Hamblen Sears. *Dodd.* $1.50.

A series of wild rides and hand-to-hand fights, during which the hero finds time to be married to a lady whom he has never before seen. Washington, Lafayette, Sir Henry Clinton, Andre, Lee, and Arnold are wrought into the story, and a gang of "Skinners" is introduced.

OPPONENTS: Harrison Robertson. *Scribner.* $1.50.

Two Kentuckians—one a middle-aged man whose life has been blighted by his wife's faithlessness, the other young and blessed with a genius for compassing political reforms—are repeatedly brought into opposition, the younger triumphing even when chance appears unpropitious. The love story is exceedingly pretty, the heroine being a model of goodness and of delicate courtesy.

PATRIOT AND TORY: Charles Johnson Noyes. *Dickerman.* $1.50.

A Revolutionary story of Boston, with accounts of the battles in the neighborhood and of the siege. The author, a politician of good standing, makes this, his first essay in fiction, a vehicle for thrusts at the "imperial tyranny" of Great Britain.

RESCUE: Anne Douglas Sedgwick.

A man attracted by a girl's photograph taken nearly thirty years before, searches for the original, and finds her the widow of a selfish and sensual French artist, and the mother of a daughter inheriting her father's bad qualities, but still handsome and attractive by womanly refinement and devotion to duty. The daughter, who is carrying on an intrigue with a married man, tries to attract the hero but he becomes devoted to the mother, and in order to marry her dowers her daughter with two-thirds of his income. The originality of the book is in the relation of the mother and daughter, which is unconventional, although perfectly natural, and in the daughter's evil characteristics, which are oddly masculine.

ROMAN MYSTERY: Richard Bagot. *Lane.* $1.50.

A young English widow marries an Italian prince, although warned that his family is afflicted with the form of madness in which the patient simulates a wolf. Her husband's mother secretly keeps the real heir of the title in confinement, he having been mad ever since childhood, and the bride's discovery of the mystery of the house is followed by a tragedy. The wicked ecclesiastic of the story is a cardinal, described as a person of stupendous cleverness, but easily vanquished by the bride's arguments which the author unwisely prints.

SAMUEL DE CHAMPLAIN: H. D. Sedgwick, Jr. *Houghton.* $0.65.

A small but uncommonly clever biography, including a bold and impressive sketch of men and conditions in France, and the swift changes effected in New France by the explorers. The author gives full credit to the Jesuits for their devotion, but he finds them sometimes tyrannous.

SCARLET AND HYSSOP: E. F. Benson. *Harper.* $1.50.

A very good woman married to a very bad man and clever politician, discovers that she loves an old friend, the lover of her girlhood, but compels him to remain silent concerning his own love and behaves discreetly. Another woman misbehaves herself scandalously, and her misconduct is revealed at the same moment to the women whom it most concerns, her daughter and the heroine. An eccentric but exceedingly clever peeress manages to smother the whole scandal and the story comes to a happy end. The author's descriptions of London society enlarge one's views as to the persons whom the son of an Archbishop of Canterbury may know intimately, but they are incredible, not so much for their immorality as for the blunt coarseness of the immoral persons, all of whom are supposed to be gently-bred.

SIEGE OF LADY RESOLUTE: Harris Dicksen. *Harper.* $1.50.

The author's simple creed is that all Catholics are bad and all Huguenots good, and in consequence his story, taking place in the closing years of Louis XIV, is lively rather than accurate; the flights of imagination in regard to Mme. de Maintenon's jealousy in 1706 and up to 1715 being especially original, and also the transformation of the Duchess of Burgundy into the Duchess of Burgoyne, a metamorphosis which endures throughout the book. The story tells the wooing of Julie de Savarac by the lord of Chateaunoir, whom she scorns for not frankly avowing his love for her when

bantered on the subject by his comrades. Putting religious prejudice aside, the story cannot be praised either for conception or for execution.

SIN OF JASPER STANDISH: Mrs. W. D. Humphreys (Rita). *Fenno.* $1.50.

The "sin" is no less than a cold murder for money, and is committed by an Inspector of the Royal Irish Constabulary, a villain with many smaller sins on his mind. The story blends reproof of certain Irish weaknesses with praise of Irish good qualities, and has a few clever pages, but it is not true to life, and it is clumsily constructed.

SON OF A FIDDLER: Jennette Lee. *Houghton.* $1.50.

The hero, a wonderful self taught violin player, has no moral nature discernible to man, and brings shame and death upon a woman who loves him, and then marries happily and forgetfully. The description of his boyhood and of his music are pleasing, but the story is a fragment rather than a complete piece of artistic work.

SPINDLE AND PLOUGH: Mrs. Henry Dudeny. *Dodd.* $1.50.

The plain, red-haired heroine, averse to marriage, and caring for nothing but her trade as gardener, unconsciously wins the hearts of her employer and his bailiff, much to the wrath of her godmother, who has marked the former for her own daughter, and thinks the latter inferior to the heroine. The frantic efforts of the heroine's mother to secure a second husband, the godmother's spitefulness when her hopes seem blighted, and the heroine's indifference to everything but her trade produce many amusing situations, but the author so dwells upon ugliness of every sort, and uses such ugly words that the book leaves an unpleasant impression.

TUSCAN SCULPTURE: Estelle M. Hurll. *Houghton.* $0.75 *net.*

An interesting handbook of Christian art, intended for the use of the young, but containing some work of Donatello, and Andrew, and Luca della Robbia, not often reproduced. The pictures are half tones, engraved after photographs.

YELLOW FIEND: Mrs. Alexander. *Dodd.* $1.50.

A long story packed with unimportant details of a girl's life with her grandfather, an avaricious man whose wealth has once brought him such misfortune that he dreads a second visitation. The heroine has two lovers, and in order to make way for the second, the first is shown to be a married man, a disclosure which the heroine receives in sorrow rather than in anger, although they have been long affianced.

Books Received.

SACRED SCRIPTURE.

BIBLISCHE STUDIEN. VII Band, 1 bis 3 Heft. Studien über die Anfänge des Hebräischen Volkes von Dr. Paul Dornstetter, Geistlicher Lehrer am Kais. Lyceum zu Colmar I.E. Freiburg, St. Louis, Mo. 1902. Pp. xii—279. Price, $1.60.

PRACTICAL EXPLANATION AND APPLICATION OF BIBLE HISTORY. Edited by John J. Nash, D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 518. Price, $1.50.

A DEVOUT COMMENTARY ON THE EPISTLE TO THE EPHESIANS. Drawn chiefly from the works of St. Thomas Aquinas, of the Order of St. Dominic. By A. Bertrand Wilberforce, O.P. St. Louis, Mo.: B. Herder. 1902. Pp. 244. Price, $1.00 *net.*

THE LIFE OF JESUS CHRIST, Embracing the Entire Gospel Narrative, Embodying the Teachings and the Miracles of our Saviour; together with the History of His Foundation of the Christian Church. By Rev. Walter Elliott, of the Paulist Fathers. Imprimatur of the Archbishop of New York. New York: The Catholic Book Exchange, 120 West 60th Street. 1902. Pp. x–763.

THEOLOGY.

THE TREASURE OF THE CHURCH, OR THE SACRAMENTS OF DAILY LIFE. By the Rev. J. B. Bagshawe, D.D., Canon Penitentiary of Southwark, author of *The Threshold of the Catholic Church*. London: Burns and Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. xiii—242. Price, $1.00 *net*.

TIMOTHY; OR LETTERS TO A YOUNG THEOLOGIAN. By Dr. Franz Hettinger. Translated and adapted by the Rev. Victor Stepka. St. Louis, Mo.: B. Herder. 1902. Pp. ix—555. Price, $1.50.

FIND THE CHURCH. An Aid to the Inquirer. (1) Where does the name "Church of Christ" belong? (2) How shall we get the doctrines taught by Christ? William Poland, S.J., St. Louis University. St. Louis, Mo.: B. Herder. 1902. Pp. 29. Price, 5 cents; 100 copies, $4.00.

CATECHISM OF CHRISTIAN DOCTRINE. By the Rev. Joseph Deharbe, S.J. New edition. Specially adapted for use in the Parochial Schools of the United States, by a Father of the Society of Jesus. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 22—125. Price, 25 cents.

PHILOSOPHY.

THE LEVEL OF SOCIAL MOTION. An Inquiry into the future Conditions of Human Society. By Michael A. Lane, author of *Great Philosophers*. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. ix—577.

THE DANGERS OF SPIRITUALISM. Being Records of Personal Experiences; with Notes and Comments, and five Illustrations. By a Member of the Society for Psychical Research. With the Approbation of the Most Rev. Archbishop of St. Louis, Mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1902. Pp. 153. Price, $0.75 *net*.

COMMONWEALTH OR EMPIRE. A Bystander's View of the Question. By Goldwin Smith, D.C.L. New York: The Macmillan Company. 1902. Pp. 82. Price, $0.60.

DEMOCRACY AND SOCIAL ETHICS. By Jane Addams, Hull-House, Chicago. (The Citizen's Library.) New York: The Macmillan Company. 1902. Pp. 281. Price, $1.25.

THE MORAL LAW, OR THE THEORY AND PRACTICE OF DUTY. An Ethicul Text-book. By Edward John Hamilton, D.D., late Professor of Philosophy in the State University of Washington, author of *The Human Mind*, *The Perceptionalist*, *The Modalist*, *A New Analysis of Fundamental Morals*, etc. New York and London: Funk & Wagnalls Co. Pp. x—464. Price, $1.60.

HISTORY.

GESCHICHTE DER ALTKIRCHLICHEN LITTERATUR. Von Otto Bardenhewer, Ph.D., D.D. Erster Band. Vom Ausgange des Apostolischen Zeitalters bis zum Ende des Zweiten Jahrhunderts. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1902. Pp. xii—692. Preis, $3.50 *net*.

THE LIVES OF THE POPES in the Early Middle Ages. By the Rev. Horace K. Mann, Head Master of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I (in two parts). The Pope under the Lombard Rule. St. Gregory I (the Great) to Leo II, 590-795. London: Kegan Paul, Trench, Trübner & Co., Ltd.; St. Louis, Mo.: B. Herder. 1902. Pp. xvii—432. Price, $3.00.